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INDIANA STATE  
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**APPEALING TO GOD**—Despite the personal losses and sorrows caused by the intifada, Israelis have remained steadfast in their beliefs.



TRUCE TOO LATE—  
At the military cemetery  
in Jerusalem a father  
mourns his son, killed  
while defending his coun-  
try.

## Truce holds; war of words wages

JERUSALEM—By the Fourth of July, the rockets' red glare and bombs bursting in air – celebratory in the United States – were blissfully absent in Israel.

Even more blissfully, there were no bombs bursting among Israelis, as the recently concluded truce held, replaced only by a war of words over which side had won the Intifada.

Terrorists, however, did not just go away, but violence lessened noticeably.

Israeli soldiers one night arrested a dozen Palestinians in the West Bank, describing them as activists in the Fatah movement of the Palestinian leader Yasser Arafat. Arafat has pledged a six-month truce for Fatah.

An Israeli military spokesman said an Israeli army post on the border with Egypt was attacked with anti-tank rockets and grenades, but nobody was wounded.

Suspected terrorists also attacked an Israeli truck driving near the West Bank town of Qalqilya, again without causing injury.

Palestinian security forces also enforced the cease-fire, arresting seven militiamen in Gaza City and Khan Younis accused of violating the truce. Gunmen protesting the action by their fellow Palestinians, marched in the street and fired their weapons into the air.

The arrested militiamen were accused of firing anti-tank rockets at the Jewish settlement of Kfar Darom last week, injuring four people.

Palestinian Prime Minister Mahmoud Abbas denounced the shelling but avoided launching an armed confrontation with truce-breakers, hoping to negotiate a ban on such violence by their organizations instead.

Southern Gaza is the hope of Fatah factions called "Popular Resistance Committees," which refuse to take orders from Fatah leaders and have vowed to continue attacking Israelis.

Since the truce declarations Israel has pulled out of parts of the Gaza Strip and Bethlehem, turning them over to Palestinian security.

Prime Minister Sharon spoke hopefully of a "real possibility of an end to terror and the return to normal life."

Israel released 52 Palestinians from prison – people it had rounded up in Hebron following a June 11 suicide bombing in Jerusalem by a Hebron resident.

Palestinian leaders pooh-poohed the releases as cosmetic, not really important to the peace efforts. But relatives of Israeli victims of Palestinian attacks protested the releases, warning that Palestinians would resume violence.

Releasing prisoners is a key Palestinian demand tied to their truce declaration. Israel holds about 5,000 Palestinians. The newly freed ones had served all or most of their sentences or were never charged. The Shin Bet security service planned to present a list of hundreds of prisoners eligible for release, Israeli radio reports said.

Israeli newspapers reported that Defense Minister Shaul Mofaz was furious with his army chief, Lt. Gen. Moshe Yaalon, for having said Israel had won the conflict with the Palestinians. Mofaz advisers were quoted as saying the remark was irresponsible at such a delicate time.

A newspaper poll published Friday indicated that only 24 percent of Israelis believe Israel emerged victorious.

Palestinian leaders were dismissive of Yaalon's claims. Hamas spokesman Abdel Aziz Rantisi promptly claimed victory for the Palestinians – both on the ground and through diplomacy.

" Hamas has won, and the resistance is alive and will continue," he said.

# Something for Everyone

## Summer sizzles for Indy's Jewish Singles

By MICHELLE GRAY

Have a knack for organizing? Got ideas for YJP's upcoming events? Indy's Jewish Singles have some fantastic things planned for the coming months, including a wine tasting/trip to a vineyard, the annual singles cookout, and another round of Speed Dating.

If you would be interested in serving on a committee to help organize these get-togethers, contact Jennifer at jenniferlynn76@hotmail.com.

YJP has planned a sushi evening, guaranteed to go just swimmingly! The group will meet Saturday, July 12, 7 p.m. at Ocean World, located at 1206 W. 86<sup>th</sup> Street (just across the street from the Greenbriar Athletic Club).

Stuff yourself with sushi, and linger with a glass of plum wine, all in the company of Indy's finest Jewish singles.

Read any good books lately? Before the summer comes to a close and while there's still time to squeeze in a little pleasure reading, share your top book picks for the season with fellow YJPers on July 22 at 8 p.m. at the Broad Ripple Starbucks. Enjoy coffee and conversation and take the opportunity to show Oprah a thing or two about what makes a great summer read.

Join YJP for a picnic on the beautiful grounds of Conner Prairie on July 26 as they take in the sounds of the Indianapolis Symphony Orchestra in their tribute to London's West End and British stage compos-

ers such as Noel Coward and Sir Andrew Lloyd Webber. Highlights will include West End/Broadway hits from such shows as "Evita," "Sunset Boulevard," "Oliver!" and "Phantom of the Opera."

Tickets are \$20 at the gate, or you may purchase them in advance for \$16 directly from ISO ([www.indyorch.org](http://www.indyorch.org)) or at any Marsh Supermarket. YJPers will meet outside the gate to the grounds at 6:30 p.m., and the performance will begin at 7:30 p.m.

Bring a blanket or a lawn chair, along with a picnic dinner (enough for yourself and maybe a little extra to share with the rest of the group) and a bottle of wine or your beverage of choice.

### Business Network

How is the new economy different from the old economy? What should companies and workers do to survive in this new economy? How does one develop a "learning" mindset? Have these questions and many others answered at a dinner given by the JCC Business Network on July 16.

Josh Plaskoff, director of learning at Emmis Communications, will speak on the topic "Business today is not business

as usual."

Dinner will be at 6:30 p.m. and the presentation at 7. The cost of the evening is \$10.

RSVP by July 14 to Marsha Landau at 251-9467, ext. 233, or [mllandau@jccindy.org](mailto:mllandau@jccindy.org). If you need to cancel your reservation, please do so as soon as possible.

### Sassos return

Rabbis Dennis and Sandy Sasso will be welcomed back to the pulpit from their sabbatical on Friday, July 11, at 6 p.m. at Congregation Beth-El Zedeck. The Sisterhood and congregation are hosting a dairy pitch-in dinner following service. The Sisterhood provides the entrée, challah, and lemonade; guests bring a salad or dessert to serve 10 adults. The cost is \$5 for adults and \$2.50 for children. Call Shari at 253-3441 for more information about this "Casual Shabbat" dinner.

### Tot Shabbat

Shaarey Tefilla will host Tot Shabbat Plus service at 6 p.m. on July 11. Call 253-4591 for details.

The Sweet Shabbat preschool service, under the direction of Michael Meyers, will take place at 11:15 a.m. July 19 at Shaarey Tefilla. For more information, call 253-4591.

### TGIS dinner

A TGIS dinner will be held at IHC on Friday, July 11, after services. To make reservations, call the education office at 255-6647.

### Hoosier Havurah

Meet and greet Rabbi Jon Adland at Gary Stone's home on Sunday, July 13, at 7 p.m. To RSVP, contact Ed Kaufman of IHC at 876-1201.

### Game night

B'nai Torah presents Game Night for adults, Wednesday, July 16, 7-9:30 p.m. in the social hall. Bring your friends for a round robin of Scrabble, Trivial Pursuit, Monopoly, and more. Snacks will be served. For more information, call the shul at 253-5253.

### Parents' night out

Need a parents' night out? Drop your kids off at the JCC Saturday, July 19 or August 23, for a luau pool party! They'll be in for a night of food, swimming, and laughter lasting from 6:00 p.m. to 11:00 p.m.

The price of a session is \$20 for members or \$30 for non-members, or members may purchase a 6- or 12-session punch card for \$110 or \$200 respectively. Reservations are preferred. For more information, call 251-9467, ext. 282. This activity is for ages 3 and up.

### Yiddish

The Jules Dorfman Yiddish Club will host a Summer Indoor Picnic on Sunday, July 20, at the JCC. The cost for lunch is \$5. Reservations are required. Call Naomi at 251-9467, ext. 227.

### Three faiths perform

The Indianapolis Early Music Festival will end this year's Continued on page 5

## Candlelighting July INDIANAPOLIS

July 11 • 7:56 p.m.

July 18 • 7:52 p.m.

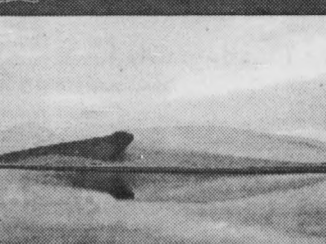
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## IMASummer Nights

### Concerts

- July 15 Norman Connors  
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- July 22 Ray Vega Latin  
Jazz Quintet
- July 29 Nelson Rangell

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## PICTURE SHOW JAMES CASEBERE

through August 17

The exhibition was organized by the Southeastern Center for Contemporary  
Art, Winston-Salem, North Carolina.

Art at Casebere, Peter Fischli & David Weiss with Fog, 1976, eye dedication  
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of Indianapolis and by the Indiana Arts  
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Endowment for the Arts, a federal agency



## Posting the Past

Compiled by MATTHEW SILVER

**July 5, 1963:** The Indianapolis City Zoning Board unanimously approved construction of a building at 5879 N. Central for three orthodox congregations - Shaarey Tefilla, Knesses Israel, and Ezra Achrim.

The Hon. Avraham Harman, Israel's ambassador to the United States, will be principal speaker at the Jewish Welfare Federation's annual meeting July 13.

**July 6, 1973:** Jeremy Lerner, Indianapolis native and Academy Award winner for the best

original screenplay of 1972, "The Candidate," will be the featured speaker at the JWF's Annual Awards Dinner July 8.

**July 6, 1973:** Rabbi Moshe Friedman of UOHC and Rabbi Ronald Gray and Cantor Epstein of B'nai Torah will explain Orthodox Judaism on the WISH-TV program "A Jewish Perspective" on Sunday, July 8.

**July 7, 1983:** Two Indianapolis residents, William Scott Borinstein and Michael Evan Rose, both graduated from Yeshiva University with

Bachelor of Arts degrees at its 52nd annual commencement.

**July 7, 1993:** Claudette Einhorn was nominated to be president of Dialogue Today, an organization of 100 women, half black and half Jewish, to promote better relations between Indianapolis blacks and Jews.

**July 7, 1993:** Benton Marks has been named general chairman of the Indianapolis Israel Bonds drive. He is a past campaign chairman of the Federation and was recently installed as president of the Bureau of Jewish Education.

## Smulyan sues repo company

Media mogul Jeffrey Smulyan is suing a repossession firm, alleging two of its agents trespassed and invaded his privacy.

Smulyan, who commands a national chain of radio stations and monthly magazines in at least three cities, is seeking un-

specified damages.

He told *The Indianapolis Star* two agents for American Honda Finance Corp. entered his property at 2 a.m. May 27 to repossess a 2000 Honda Accord that his fiancée, Heather Hill, was leasing.

He ordered them away.

The lawsuit states that Hill had decided to turn in her car early and pay off the lease balance but was told by Honda Finance that there were restrictions on how she could pay. The lawsuit says she never fell behind on payments, had mailed a check, and planned to return the car.



### Keep Us Posted



We want to include your news in *The Indiana Jewish Post & Opinion*. To do that, we need you to contact us with information about engagements, weddings, bar/bat mitzvah celebrations, births, promotions, etc. Photos may be included as well. You can even send them digitally via e-mail to: [postandopinion@hotmail.com](mailto:postandopinion@hotmail.com).

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**Community Tuesday, July 1**  
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**Elephant Awareness Week, Now - July 6**  
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**Red, White & Zoo, July 4**  
Special Extended Hours: 9am-8pm,  
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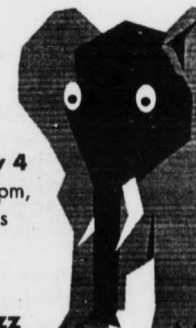
**IU Medical Group's Animals & All That Jazz**  
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# Moss helps seniors age in place

By MATTHEW SILVER

When Lori Moss was studying for her Masters in Social Work at Indiana University in the early '80s, she would often say in class, "You're not addressing the needs of older adults. It's always kids and health care!"

"Oh, that's done in a hospital or nursing home," came the dismissive reply.

That response these days would have you run out of town. As ElderSource coordinator at the Albert and Sara Reuben Senior Resource Center, Moss estimates there are 1,500 older adults living in their own residences and receiving services provided by a network of community agencies funded by the Jewish Federation of Greater Indianapolis.

"The Reubens wanted to make sure seniors and their families would have a place to receive help. That was their sole purpose in donating the funds to initiate this project," says Moss, noting that both Mr. and Mrs. Reuben were present for the dedication of the build-

ing, a former private residence at the north edge of the JCC property, last October.

Born and raised in Indianapolis, Moss says her parents, Ron and Sue Popp, inculcated the importance of service to others in all three daughters: one sister is an oncologist, and the other is an audiologist. Lori's specialty at IU was in

geriatrics, and she wasted no time immersing herself in that field.

After one year with United Way's Family Service Association, she became director of Jewish Senior Services at the Jewish Family and Children's Service, planning programs and offering case management for seniors. One need she de-

longer than the Beetle. But our driver was six feet two inches tall, and he had to push the seat all the way back in order to drive, so there was only room for two passengers each trip. We only needed him two days a week. Today the Wheels to Wellness program uses a four-door sedan, runs five days a week, and makes up to 50-60 trips each week, still medical only."

In 1986 Lori married Gary Moss, son of Richard Moss and Ruth Moss, and they have two "awesome" sons, Ethan, 15, and Mark, who is 13. In 1992 Jewish Family & Children's Service merged with the JCC, and Moss became director of Senior and Social Services, reaching out even further to an expanding elderly population, Jewish and non-Jewish.

As more older adults wanted to remain in their own homes to realize a better quality of life – despite in some cases increased frailty and immobility – instead of opting for more traditional institutional care, the needs exploded: more meals; more transportation – and not just medical but to temples and synagogues, to IRT, to beauty shops; more bingo and mah jongg games; more physical and occupational therapy; more caregivers

and walkers, etc.

Having nearly 20 years of hands-on front-line experience dealing directly with the clients has given Moss invaluable expertise in planning and developing programs to serve older adults. To keep current she sits down with Jewish Federation partner agencies – JCC, Park Regency, and Hooverwood – to evaluate and adapt services as needs evolve.

A typical request might go something like this: "My Aunt Sylvia's income does not qualify her for Park Regency, she is not ready for Hooverwood, her relatives live out of town, she doesn't want to leave her community and friends of 50 years, she's had a minor stroke and doesn't see well, can you help?"

ElderSource would then give the resources to arrange for a professional assessment to determine what equipment might be needed, such as grab bars, a reacher, raised toilet seat, sufficient lighting, security, etc. Further, these community resources might arrange to bring Aunt Sylvia to the JCC's Nosh Bistro for \$3 meals or the Golden Age Club bi-weekly luncheons, arrange for rabbinic visits, and provide her with a home emergency response

*Continued on next page*



Lori Moss

terminated immediately was transportation to and from medical services.

"Someone donated a white Volkswagen, all of two inches

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On May 17th, twelve artists visited the Indianapolis Zoo and White River Gardens to create a work of art in one day. Now see the "Naturally Inspired" Paint-Out Day exhibit presented by the Great Frame Up.

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Jennifer Hughes  
Amy Kindred  
Ronald Mack  
Red Rohall

Beth Forst  
Rosanna Hardin Hall  
Judy Jarrett  
Joel Knapp  
Maureen O'Hara Pesta  
Dana Weber

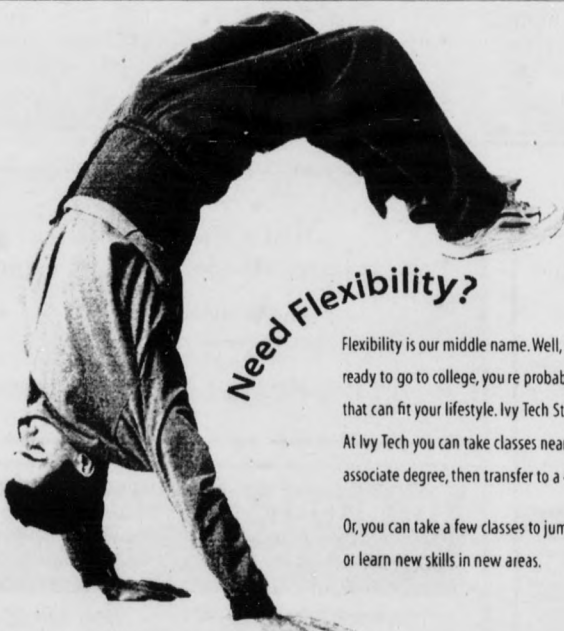
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The Conservatory shows are supported through an endowment funded by the Richard M. Fairbanks Foundation, Inc. White River Gardens is supported by the Arts Council of Indianapolis and the City of Indianapolis. Support is also provided from the Central Indiana Community Foundation, the Indiana Arts Commission, a state agency, and the National Endowment for the Arts, a federal agency.



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## Gray

Continued from page 2  
season with The Ivory Consort's controversial new program "Music in the Land of Three Faiths" on July 27th at 7:30 p.m. in the Indianapolis Art Center Auditorium.

The Ivory Consort, founded and directed by Jay Elfenbein and featuring Gerard Edery, is an ensemble that specializes in medieval music performed in an exciting and historically informed manner. In this program, the Consort presents a mosaic of songs from the Golden Age of Spain, when Christians, Jews, and Muslims forged a common musical language. It will feature 10th through 13th century songs in Ladino, Hebrew, Arabic, Galician-Portuguese and provide a historical context for the intermingling of cultures that took place before the 1492 Expulsion. At a time of such great conflict in the Christian, Jewish, and Arabic worlds, this program harkens back to an age when these cultures coexisted in relative harmony and peace.

For more information on the festival and this performance call 317-251-5190 or e-mail [merfms@aol.com](mailto:merfms@aol.com).

### Book sale

The Shaarey Tefilla Sisterhood is holding a used book sale at the synagogue Sunday, July 27, from 11 a.m. to 4 p.m. Collection times are Monday through Friday, 9 a.m. to 3:30 p.m. or Sunday, 12 p.m. to 3 p.m.

Donations of Jewish or general interest books are welcome. For every four books contributed you will receive a voucher for a free book!

### Lifeguard training

Registration for the August session of ARC Lifeguard Certificate training at the JCC is July 7-August 11. The class itself takes place Monday through Friday, August 18-22 from 8 a.m. to 4 p.m.

The cost for members is \$135; for non-members, it is \$165. Participants must be 15 years or older.

### Gallery of Judaica

Beth-El Zedeck's new Gallery of Judaica is nearly online! Visit [www.bezgallery.org](http://www.bezgallery.org) or call 475-1705 for all your Jewish shopping needs. Summer hours are noon-4 p.m. Monday through Thursday and noon-3 p.m. Friday.

The site will be closed for vacation June 25 through July 14.

### Seniors

The Nosh Bistro and CICOA partner to offer people age 60 and over a delicious

meal that meets at least one third of the Recommended Daily Allowance of nutrition. The vouchers cost \$3 each. You can buy them from the West Desk at the JCC or from CICOA.

With the \$3 voucher you will have many choices of meals to select from. Items to choose from include an omelet, soup and sandwich, salad, pizza, and pasta. All meals include a beverage.

For more information on this program, please contact CICOA Nutrition Services, 4755 Kingsway Drive, Suite 200, Indianapolis, IN 46205, 317-254-5465. You may also look on the CICOA website: [www.cicoa.org](http://www.cicoa.org).

### Social services

Kosher To Go delivers meals two days a week to homebound Jewish people. For more information about this service, contact Shari at the Beth-El Zedeck office, 253-3441.

If you need help managing the cost of prescription medication, the National Council on Aging may have a program to help. Check out their Web site at [www.BenefitsCheckUp.org](http://www.BenefitsCheckUp.org) or call Julie Sondhelm at the JCC, 251-9467 ext. 250.

The JCC Social Services Department and Caregivers Home Health Care Services are offering a two-part workshop to provide support and information to caregivers of all ages.

It is a free event, but you must register by calling Julie Sondhelm at 251-9467, ext. 250.

The seminar runs on Thursdays, July 17 and 24, from 6-8 p.m. at the JCC Laikin Auditorium. Topics include: caregiving responsibilities, recognizing and managing stress, health issues for caregiver and recipient, accessing resources and available services for help, home care as an alternative to institutionalized care, and techniques for providing personal care in the home.

### Volunteer

The JCC is seeking volunteers to work at a couple of key functions this year. The first opportunity is at the Indiana State Fair from August 6-17. Get on the hot dog truck and sell those kosher dogs! There are two shifts available: 10 a.m.-4 p.m. and 4 p.m.-10 p.m. (except Friday and Saturday.)

The perk for volunteers is free entry to the State Fair on the day of service. Maybe you'll even get a hot dog; ask Sandy when you sign up.

December 6 is the date scheduled for the annual auction. Volunteers have several areas to choose from - secur-

ing sponsorships, donations, and increasing attendance.

Contact Sandy Nachlis, 251-9467, ext. 256 or [snachlis@jccindy.org](mailto:snachlis@jccindy.org).

### Education

Rabbi Arnold Bienstock offers Intro to Judaism/Hebrew on Thursdays at 4:30 p.m. at Congregation Shaarey Tefilla. 253-4591.

Congregation B'nai Torah offers classes daily. Sunday, 8:30 p.m., Tractate Brochos with Rabbi Hasten; Monday, 8 a.m., Intro to Gemora with Rabbi Schusterman, 8 p.m., Women's Parsha Class with Fraidel Schusterman; Tuesday, 10 a.m., Strive for Truth with Rabbi Crandall, 8 p.m., Partners in Torah with Rabbi Avi Grossbaum; Wednesday, 7 p.m., Kashrus with Rabbi Gold, 8 p.m., Women's Te'hilim; Thursday, noon, Bereshis with Rabbi Crandall, 8 p.m., Tractate Brochos with Rabbi Hasten; Shabbat classes: Saturday, 8:15 a.m., Parsha Hashavua; 10:45 a.m., Beginner's Service. 253-5253.

The Bureau of Jewish Education is offering Camp Melton, a series of five continuing education classes. On July 10 learn about "Gender Roles in Judaism," on July 24 "Ethics for the 21st Century," on August 14 "Comparing and Contrasting American and Jewish Law," and on August 21 "Tracing Biblical Literature."

All sessions take place Thursday evenings from 7:00 to 8:30. The registration fee is \$13 for each individual class or \$60 for all five. For more information, contact the BJE at 255-3124.

### Travel Conservatively

A variety of travel programs are being offered through the Conservative movement. There are USY trips for teens to Costa Rica and across the United States, trips to Hawaii and Canada as well as conventions in Texas and Toronto.

USY teens can enjoy a three-week trip to Costa Rica, a trip across the United States, or winter break in Hawaii.

"Yosemite & Torah Retreat" from August 21-24. The cost for the trip is \$425. For more information, please call 888-321-8725 or e-mail [ncalif@uscj.org](mailto:ncalif@uscj.org).

"Hawaii: Creation in Paradise Retreat" from December 10-15. Call 888-8725 or e-mail [ncalif@uscj.org](mailto:ncalif@uscj.org) for details.

Enjoy a "Senior Tour of Upstate New York and Canada" from August 10-18. Call: 212-533-7800 ext. 2154 or e-mail [schiller@uscj.org](mailto:schiller@uscj.org).

You can participate in the "Conservative Movement

Convention" from Oct. 26-30 in Dallas. E-mail [crane@uscj.org](mailto:crane@uscj.org) for specifics.

The USY "International Convention" is scheduled for December, 21-25 in Toronto. Be part of "Project Reconnect," a Web site of 7,000 USY alumni,

## Moss

Continued from prev. page

unit, worn around the neck, that with the push of one button will speed-dial four predetermined numbers (the last one is 911) should she fall or suddenly feel ill.

Seeing this as a community resource, Moss adds, "We have applied for funding to acquire 150 of these response units. They are also equipped with heat and water sensors should a fire start or the bathtub overflow, or if the front door is forcibly opened; this starts the monitor dialing, and it does not stop until a live voice answers. When the unit is no longer needed, we get it back and can redistribute it."

Another project in the works is a database to track how resources are used. If Aunt Sylvia fractures her hip, ElderSource's network would work with transportation resources, the doctor's staff, the discharge planner, and her friends to assess her post-surgery needs: meal delivery, a walker or wheelchair, an in-home caregiver, physical therapy, medicines, home monitors, and so forth.

"This information is gathered and stored so we can plan in advance to assist in her recovery or for future reference," Moss explains. "And if her friend Goldie is able to prepare five meals for her and if her neighbors Marcie and Larry have a walker she can use and have offered to take her back to the doctor's office for an exam in four weeks, that extends our resources as well. By knowing in advance what safety nets are needed, we are able to plan that much better."

"The entire emphasis is on allowing older adults to safely age in place," Moss concludes.

An innovation in this field is actually coming from the federal government. Researchers have identified 5,000 housing developments or neighborhoods across the country having a significant proportion of heads of household who are older adults. These are called Naturally Occurring Retirement Communities, or NORCs.

Nine out of ten seniors pre-

fer living the remainder of their lives in their own homes, but the support services necessary to sustain the quality of life they desire do not necessarily naturally occur nearby.

Through the Department of Health and Human Services and the Administration on Aging, pilot projects have been funded in 13 cities across the country to bring community-based services like those ElderSource and her partner agencies offer into neighborhoods. In this way medical services, food and recreational programs, monitoring, shopping, and traditional social services information would all be readily accessible; further, this could help save vast sums of public monies that now go for expensive nursing home care, especially since the senior population is expected to double to 70 million by 2030.

This multi-generational setting could foster stronger ties and better rapport between age groups. Moss gives an example: Emily and Noah (young couple) live next door to Sadie (older person) in the Hoover Heights neighborhood. Emily's small dog barks during the day because he wants to go out, creating noise and a mess inside the home. As a result of neighborhood services (NORCs) Sadie now walks the dog, allowing him to get out, her some exercise, visits with other neighbors, and a reason to get up and out each day. In exchange Emily and Noah pay Sadie a little to supplement her social security, pick up a relative at the airport for her, and take her to the cemetery every two months to visit her husband's grave. "This is a win-win situation," exclaims Moss.

It goes without saying she would love for the Jewish Federation to be awarded the Federal funds that would bring the first NORC not only to Indianapolis but also to the entire State of Indiana.

To sign a petition asking our members of Congress to send NORC funds to Indianapolis, or to contribute time or funds to ElderSource and help Lori Moss make the world a better place for our aging community, call 317-259-6822 or [lmoss@jfgi.org](mailto:lmoss@jfgi.org).

# Editorial

In previous editorials I wrote about the emotional effects of words of encouragement, praise, and kindness compared to words of blame, disapproval, criticism, and condemnation. The former leaves one feeling grateful, uplifted, and happy; the latter can lead to sadness, anger, and frustration. What I have not mentioned is how these feelings can affect the physical body.

When I lived in the San Francisco Bay Area, I studied Chinese healing at the Acupressure Institute in Berkeley. On my own, I read many books and took classes on health and healing which were not part of the Institute. One of those I took was through Lehrhaus Judaica, an adult education program with classes taught by rabbis and Jewish lay leaders. It was called "Jewish Perspectives on Healing and Wholeness" and was taught by Rabbi Nancy Flam.

Before that time, I had learned from my studies at the Acupressure Institute that each emotion is associated with a specific part of the body. To mention a few: fear is associated with the kidneys, anger with the liver, and grief with the lungs. For example, if a person is constantly fearful, eventually it could result in physical problems associated with the kidneys. Chinese medicine is more complex than this, but for the sake of this article I am simplifying it.

Another class I took was in Phoenix at the Association for Research and Enlightenment. There I learned two popular sayings which are attributed to the teachings of Edgar Cayce. They are: "Spirit is the life, the mind is the builder, and the body is the result" and "What you think and what you eat are what you are." Maimonides, a 12th century philosopher and physician, taught about the importance of a good diet and exercise in order to be healthy, but these quotes are mostly teaching how the emotions, mind, and spirit affect the physical body.

Some months later in class with Rabbi Flam, we read stories from the Talmud such as one where Rabbi Akiva went to the house of a person who was bedridden with illness. All he did was sweep the floor and leave. The sick person began to feel better and recovered. What often accompanies illness is a feeling of loneliness. This story suggests to me that when someone cares enough to come and visit an ill person, it alleviates their loneliness, and that helps them to improve.

There is the Chassidic tale about a woman who has been sick for some time even though she tried numerous cures with no success. Finally she goes to the Rebbe for advice. He asks her what she does with her time. She answers that she studies. He asks her if she has ever shared her knowledge with anyone. She answers that she has not. The Rebbe tells her to teach others what she has learned. When she does, her illness goes away.

These two quotes from Cayce and two stories suggest that illness may be caused by something other than physical imbalances, and in order to bring about a cure, the non-physical must be examined. What I learned from these very different spiritual traditions is that the physical, emotional, mental, and spiritual are all parts of a human being, and although they might seem separate, they are connected. What affects one part will affect the others.

If one is constantly bitter, filled with anger, hatred, resentment, and regrets, eventually that will affect other areas in one's life and could lead to health problems. My aunt, Diane Arnold from Tampa, has a unique way of expressing this. She said that when someone hates another, it is as if they carry that person on their back. The one being carried is not sweating. The one who hates has to struggle with the extra weight.

Another example comes from the June 21st "Annie's Mailbox," the column that is taking over the void left by the death of Ann Landers. A woman is responding to a letter published previously in which someone was seeking advice about how to behave with her verbally abusive mother. This writer is saying that sometimes one cannot do anything about it.

"I am 51, and my mother passed away four weeks ago. Mom had so much hate and anger inside, I have no doubt it's what killed her. She resisted any kind of intervention, so we let her go through the last 15 years of her life as she wished. Of course, Dad felt bad when she died, but the absence of that pressure is such a relief that he's doing much better." This suggests that when one is constantly bitter, it is not only physically hurtful to that person but also to those close to that person.

My suggestion to all those who doubt what I have said is to try the following experiment. Some people will be better at this exercise than others, but in order to get the most out of it,

*Continued on page 14*

## Jewish Post & Opinion

We paid tribute to our longtime and faithful columnist Jean Herschaft in her obituary we published last week, but a word or two more are warranted.

Newspaper reputations are made by the work of their staffs, and in Jean's case no reader would differ from the observation that her weekly column played that role for the P-O.

A columnist who covered national Jewish affairs as did Jean could make

and break national Jewish reputations, but if ever there was criticism of anything she wrote week after week for so many years, it cannot be recalled.

She probably came to know more American Jewish leaders than anyone else, and they, no doubt, join P-O staff in mourning her passing.

The point may be made that there will, no doubt, never be anyone else in American Jewish life like her.

## Maybe You'll Agree

South Bend is not in the Deep South or even in southern Indiana. It's in northern Indiana at the south bend of the St. Joseph River - almost in Michigan.

But St. Joseph County, which includes South Bend, has a problem that belongs in the Deep South, if anywhere, and in another century, if anytime.

The county and the town of Osceola are seeking to come up with ordinances against cross burning as intimidation because a Ku Klux Klan organization in the county is planning to burn a cross on town property at Osceola Aug. 2.

Free speech is fundamental to American freedom, but so is freedom

from intimidation.

A recent U.S. Supreme Court ruling declared it is constitutional to ban acts of cross burning that are committed for intimidation purposes.

The Klan, of course, insists its purposes are religious and patriotic.

We hope the good guys win this one against the pointyheads.

Even more, we hope that Indiana looks into whatever it is that makes Klansmen feel at home in the Hoosier state. The Klan represents only a tiny percentage of Hoosiers and of Americans. But its history in the Hoosier state is shameful, and its persistence into the 21st century is deplorable.

Maybe you'll agree....

*Ed Statmann*

## How To Kill A Business In Ten Easy Steps

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

*You decide... it's your business in good times or bad.*



## UJC young adults in Israel

NEW YORK — Young Jewish adults expressed their solidarity with Israelis during the United Jewish Communities (UJC) Young Adults Mission to Israel last week.

Participants ranging in age from 25 to 40 learned first-hand about the struggles and successes of Israelis and experienced the country's vast cultural and historical attractions.

"At this point in time it is critical that Israelis see our faces, talk to us, and know that the North American Jewish community stands in solidarity with them," said Brad Urdan of the Jewish Federation of Metropolitan Detroit. "They need our assistance not only through our dollars, but more importantly through our presence."

During the mission, participants visited with Israelis who have been directly affected by terrorism, including those in rehabilitation programs at Hadassah Hospital in Jerusalem. Participants also visited

and volunteered in social assistance programs of the American Jewish Joint Distribution Committee (JDC) and The Jewish Agency (JAFI), UJC's overseas agency partners.

Participants also had the opportunity to visit their federations' partnership communities throughout Israel. Additional highlights included briefings by governmental, business, and medical officials, a visit to the strategically important Golan Heights and seam-line communities of Jerusalem, a tour of the mystical city of Safed, and a visit to the Israel Museum in Jerusalem and the new Palmach Museum in Tel Aviv.

Mission participants represented 13 Jewish federated communities: Boston, Colorado, Dallas, Detroit, New York, Palm Beach County (Fla.), Philadelphia, Phoenix, Rochester (N.Y.), San Francisco, St. Louis, Washington, D.C., and Washtenaw County (Mich.).

## JNF mission has Orthodox focus

NEW YORK — Jewish National Fund is sponsoring an Orthodox-focused mission to Israel from July 15-22.

The mission, which will observe Mehadrin kashrut and is open to participants from across the United States, will be led by Rabbi Ephraim Epstein, spiritual leader of Congrega-

tion Sons of Israel in Cherry Hill, N.J., and Jerry Abramson of the Washington Group II, Inc. in Cherry Hill.

Highlights of the trip will include visits to JNF water reservoirs, Lake Kinneret, the historic Carmel Winery, Yad Vashem, Sharei Tzedek Hospital, and JNF's Malkiyya-

Avivim security road on the northern border with Lebanon.

Participants will have a chance to meet and talk to residents impacted by terror at Gilo and Ammunition Hill as well as with ZAKA, the Orthodox rapid response volunteer rescue service. There will also be a tree planting ceremony.

## Sharon, Abbas to visit Oslo

JERUSALEM — Prime Minister Sharon and Palestinian Prime Minister Mahmoud Abbas have accepted the Norwegian invitation to visit Oslo on July 16, according to an Arabic daily newspaper here.

Norwegian Prime Minister Kjell Magne Bondevik told *Al-Sharq al-Awsat*, published in London and Beirut, that his country can help push forward the peace process, according to

an Israel Radio report.

"Sharon's historical decision to be the first Likud prime minister to accept the establishment of a Palestinian state must be remembered," Bondevik said.

Local news analysts called the invitation evidence that Sharon may be gaining acceptability in Europe after a long period of sharp criticism from European nations.

## Israel within reach of Iran missile: report

JERUSALEM — Israel has a new worry in its region — a missile Iran has successfully tested that can reach Israel, according to the *Haaretz* newspaper here.

The article said Iran's Shihab-3 missile has a range of more than 812 miles.

Israeli Foreign Minister Silvan Shalom was quoted as saying he hopes the International Atomic Energy Agency and international powers pressure Iran to allow weapons inspectors into the coun-

try and to sign nonproliferation agreements guaranteeing that it won't develop nuclear weapons.

Shalom called Iran "a danger to the stability of all the world."

The Shihab-3 is a modified version of North Korea's Nodong-1 surface-to-surface intermediate range missile. The article said it was not known how effective the missile might be at delivering a nuclear, chemical, or biological warhead.



**TRUMPETING ANCIENT JERICO**—Jericho may well be the oldest city in the world, based on the excavation by Kathleen Kenyon of this Neolithic tower, estimated to have been constructed during the 8th millennium BCE. Construction of the tower, which is thought to have functioned as a defensive fortification, is said to reflect social organization and central authority.

## Obituaries

### Gene Stanley Goldfarb chaired UJA appeal

PALM BEACH, Fla. — Gene Stanley Goldfarb, who chaired the board of the House of Perfection, Inc., died at the age of 77.

He also chaired the UJA-Federation Appeal for the children's clothing industry in New York.

### Emil Eisenberg, 90, founded Israel school

WORCESTER, Mass. — Emil Eisenberg, who established a vocational high school for girls in Tel Aviv, died at the age of 90.

His Desco Shoe Corp. employed 1,500 in six factories. He was an incorporator of the Worcester Art Museum.

### Leon Uris, 78; author, veteran

SHELTER ISLAND, N.Y. — Author Leon Uris died at the age of 78. He served as a U.S. Marine and fought at Guadalcanal. He won the B'nai Brith 1988 Gold Medal and served on its

Lecture Bureau. His burial was at the Quantico National Cemetery.

His most famous novels included *Exodus*, *Mila 18*, *Battle Cry*, and *Trinity*.

### Joseph Chaikin, 67; award-winning actor

NEW YORK — Joseph Chaikin, innovative director and actor, died at the age of 67.

He received five Obie Awards, two Guggenheim fellowships, and many honors. His long obituary in *The New York Times* noted that he dropped out of Drake Univer-

sity to pursue an acting career. He established the Open Theater which he later disbanded.

He directed the 1978 production of "The Dybbuk," which he said got him back to his Jewish roots, and later starred in two Sam Shepard plays.

### George Heyman; Jewish leader

NEW YORK — George H. Heyman Jr., who held leadership positions in a number of top Jewish organizations, is being mourned.

He was a trustee of the NYU Medical Center, the

Skirball Foundation, and a life trustee of New York University.

He was president of the Jewish Philanthropies of New York, predecessor of UJA-Federation.

### Five Israeli amateurs to do Tour de France

Five amateur Israeli bicyclists will take on the grueling Tour de France bicycle race.

Shay Franks-Lhermann, 32, will be a repeat competitor in the amateur race, called the l'Etape du Tour, on July 16.

Also riding are Oren Tal Dvoskin, 30; Moti Carlin, 33; Galia Kaspi, 32, and Michal Cohen, 32.

The Tour de France is the world's third-largest sporting event, held every July.

Professional challengers will face American four-time winner Lance Armstrong.

The French opened the race to amateurs in 1992, limiting the amateur quota to 8,000 riders.

### Israelis make mark at Wimbledon

LONDON — Israeli doubles partners Andy Ram and Yoni Erlich got further than any predecessors from Israel in the Wimbledon tennis tournament, but were beaten in the semifinal by a

bi-national pair.

The more experienced opponents were Todd Woodbridge of Australia and Jonas Bjorkman of Sweden, who bested the Israelis in four sets, 6-2, 4-6, 6-2, 6-

1. Erlich and Ram were the first Israelis ever to reach Wimbledon's semifinals or the semifinals of any of the four Grand Slam tournaments.

### Lieberman is observant Jew

NEW YORK — A long article in *The New York Times*, almost a half page in length, discussed Sen. Joseph I. Lieberman's observance of Judaism — including the Sab-

bath — and its effect on voters.

In fact he had to rush to meet a 9 p.m. ABC News program Saturday night recently, which purposely was held late in order to include him.

Non-Jewish leaders of *The Times* learned how many Jews

observe the Sabbath when it related that Lieberman prays three times a day and attends synagogues where men and women are separated, plus he does not turn on light switches or cook on the Sabbath and will watch TV only if someone else has turned it on.

### NYC mayor to visit Israel

NEW YORK — New York City Mayor Michael R. Bloomberg is planning an official city delegation visit to Israel in the fall, his office announced.

Bloomberg will first visit the Pan American Games in August in the Dominican Republic and possibly Puerto Rico.

The visit to Israel will be his first since he went there as mayor-elect in December 2001, shortly before taking office.

### Kenyan kids study in Israel

NAIROBI — Kenya's government plans to send a number of street children to Israel for vocational training, media here reported.

Local Government Minister Karisa Maitha said the pioneer group of children will learn how Israelites have been able to transform barren desert land into lucrative orchards. The children in the rehabilitation plan will visit successful Israeli kibbutzim, he said.

### *The officers and members of Yeshiva University Women's Organization*

are deeply saddened by the passing of  
**Jean Herschaft**

a loving mother and grandmother,  
a dedicated journalist,  
and a devoted friend of YUWO.

Our deepest sympathies

to her husband, Jacques,

her children, Howard,

Randy, and Tami, and Allen,

and her grandchildren,

Miriam and Michael.

**Dinah Pinczower**

**National Chairman of the Board**



## The peril of porcelain

"Let my family get out alive; let them take everything but our lives," prayed Julius Kaumheimer, a Jew from Stuttgart, Germany, as a customs officer ordered a search of his belongings.

This was in Merano, Italy, 1939. The officers found 62 valuable porcelain figurines in the family linen and seven more nestled in their furniture. Julius, along with his wife, Selma, and their four children, Hans, Fritz, and twins Margerita and Ruth, had not concealed their decision to emigrate, and the customs officers were thus alerted of a treasure to look out for.

They took only their property, not their lives. Sixty-four years would pass before the Kaumheimers would meet up again with the porcelain, which is today valued at a staggering \$4 million. The family eventually buried this episode of their history, believing that the collection was forever lost.

They had made a new home in San Francisco, having sought the assistance of HIAS, the Hebrew Immigrant Aid Society, to flee an increasingly oppressive regime in Italy. This was already their second displacement, as they were originally forced out of Germany, along with other Stuttgart Jews, in 1935. They had then settled in Merano, a picturesque Italian town on the Austrian border, which was home to a centuries-old Jewish community.

As an ardent collector of porcelain figurines, with a collection that echoed the glory of 18th century Europe, Kaumheimer managed to carry his treasures to his new home in Italy. Yet it was not long before anti-Jewish legislation passed there too, and they fled to the United States.

Just as the lives of the Kaumheimers went on, so did that of the precious collection, which the Italian government assigned to the National Museum in the Castle of Buonconsiglio in Trent. Seeing that some figurines were damaged upon their arrival to the museum, museum workers contacted Merano Customs with a request to search for the missing pieces. The originals were thus eventually restored.

Once the horrors of the Holocaust were revealed to the world, it took many years for

people to understand that the Jews had been not only murdered, but also robbed in the process. And then there was the matter of property restitution.

The Jewish community of

Trento, Italy for a ceremony to officially mark the return of the lost family treasure. Viewing the glass cabinets of porcelain for the first time in 64 years, John and his sister Margaret reclaimed memories of

*They had made a new home in San Francisco, having sought the assistance of HIAS, the Hebrew Immigrant Aid Society, to flee an increasingly oppressive regime in Italy. This was already their second displacement, as they were originally forced out of Germany, along with other Stuttgart Jews, in 1935. They had then settled in Merano, a picturesque Italian town on the Austrian border, which was home to a centuries-old Jewish community.*

Merano and its president, Dr. Federico Steinhaus, started a fight for restitution that lasted 15 years. In early 2002 the Kaumheimer collection was finally allocated to the Jewish community of Merano, as the heirs of Julius Kaumheimer and his family could not be found. Yet Dr. Steinhaus persisted in an exhaustive search for the family, finally turning to HIAS.

Indeed, HIAS had helped the family flee the Holocaust; the agency had also facilitated many family reunions, but never one like this. Within a month of being asked to help find the family's whereabouts today, HIAS had done exactly that. HIAS had eventually placed an ad in *The Aufbau*, a German-Jewish newspaper.

A week later, after distant relatives across the country had seen the ad and communicated with each other, Valery Bazarov, HIAS' location and family history specialist, received the call he was waiting for: "I am the son of Julius Kaumheimer. Who is looking for our family?"

John Kaumheimer was stunned to hear the news of why HIAS was searching for him. "We lost hopes of recovering the collection long ago," he said.

On June 15 HIAS representatives and members of the Kaumheimer family flew to

a most important part of their childhood. Janet, the daughter of Margaret's twin sister, Ruth, was crying openly.

After the initial shock of the viewing, John and his sister started reminiscing about the figurines, relating them to one or another of their childhood experiences: "Do you remember...?"

Leonard Glickman, HIAS' president and CEO, spoke at the ceremony, calling this act of restitution a mitzvah. "Something was always missing in the Kaumheimers' lives as refugees," said Glickman. "HIAS twice intervened in this family's fate, first in 1939 when they fled to the United States via the agency's pipeline, and now as HIAS helped make the contact that made this day possible.

"History has come full circle," continued Glickman. "Generations to come will look upon this great collection, seeing not only its beauty, but also a reminder of the suffering its owners endured."

Upon getting ready to leave the museum ceremony, Valery Bazarov, whose detective work made the event possible, cast a last glance at the collection: "The figurines looked quite happy," said Bazarov. "They were going home."

HIAS, Hebrew Immigrant Aid Society, is located at 333 Seventh Ave., New York City 10001; 212-613-1349.

## Spirituality Corner

### Standing tall in God's garden

Our house was directly across the street from the clinic entrance of Johns Hopkins Hospital in Baltimore. We lived downstairs and rented the upstairs rooms out to patients at the clinic. One summer evening as I was fixing supper, there was a knock at the door.

I opened it to see a truly awful looking man. "Why, he's hardly taller than my eight-year-old," I thought as I stared at the stooped, shriveled body. But the appalling thing was his face — lopsided from swelling, red and raw. Yet his voice was pleasant as he said, "Good evening, I've come to see if you've a room for just one night. I came for a treatment this morning from the eastern shore, and there's no bus 'til morning."

He told me he'd been hunting for a room since noon but with no success; no one seemed to have a room. "I guess it's my face. I know it looks terrible, but my doctor says with a few more treatments..."

For a moment I hesitated, but his next words convinced me: "I could sleep in this rocking chair on the porch. My bus leaves early in the morning."

I told him we would find him a bed but to rest on the porch. I went inside and finished getting supper. When we were ready, I asked the old man if he would join us. "No, thank you. I have plenty." And he held up a brown paper bag.

When I had finished the dishes, I went out on the porch to talk with him a few minutes. It didn't take long to see that this old man had an oversized heart crowded into that tiny body. He told me he fished for a living to support his daughter, her five children, and her husband, who was hopelessly crippled from a back injury.

He didn't tell it by way of complaint; in fact, every other sentence was prefaced with a thanks to God for a blessing. He was grateful that no pain accompanied his disease, which was apparently a form of skin cancer. He thanked God for giving him the strength to keep going. At bedtime, we put a camp cot in the children's room for him. When I got up in the morning, the bed linens were neatly folded and the little man was out on the porch.

He refused breakfast, but just before he left for his bus, haltingly, as if asking a great

favor, he said, "Could I please come back and stay the next time I have a treatment? I won't put you out a bit. I can sleep fine in a chair." He paused a moment and then added, "Your children made me feel at home. Grownups are bothered by my face, but children don't seem to mind." I told him he was welcome to come again. And on his next trip he arrived a little after seven in the morning. As a gift, he brought a big fish. He said he had cleaned it that morning before he left so it would be nice and fresh. I knew his bus left at 4 a.m., and I wondered what time he had to get up in order to do this for us.

In the years he came to stay overnight with us there was never a time that he did not bring us fish or vegetables from his garden. Other times we received packages in the mail, always by special delivery; fish packed in a box of fresh young spinach or kale, every leaf carefully washed. Knowing that he must walk three miles to mail these, and knowing how little money he had made the gifts doubly precious. When I received these little remembrances, I often thought of a comment our next door neighbor made after he left that first morning. "Did you keep that awful looking man last night? I turned him away. You can lose roomers by putting up such people!"

Maybe we did lose roomers one or twice. But oh, if only they could have known him, perhaps their illnesses would have been easier to bear. I know our family always will be grateful to have known him; from him we learned what it was to accept the bad without complaint.

Recently, I was visiting a friend who has a greenhouse. As she showed me her flowers, we came to the most beautiful one of all, a golden chrysanthemum, bursting with blooms. But to my great surprise, it was growing in an old dented, rusty bucket. I thought to myself, "If this were my plant, I'd put it in the loveliest container I had!"

My friend changed my mind. "I ran short of pots," she explained, "and knowing how beautiful this one would be, I thought it wouldn't mind starting out in this old pail. It's just for a little while, till I can put it

*Continued on page 14*

# Theater

## Stratford's 51<sup>st</sup> season — drama, music, and laughter

By HAROLD JACOBSON

The Stratford (Ontario) Festival is transporting its spectators this summer and fall to diverse destinations and treating them to a mixture of exotic venues, tense drama, and lilting music so endearing that you will be joining the cast of "The King and I" in humming "a happy tune."

First, the allure of geography. The four plays which this reviewer has seen thus far this season — "The King and I," "The Adventures of Pericles," "The Hunchback of Notre Dame," and "Pleasant Laughter" — feature three legendary countries in southeast Asia (Pericles), a lengthy sojourn in Siam (The King and I), 15th century Paris (The Hunchback of Notre Dame) and a visit with the glitterati of London circa 1939 (Present Laughter).

The diverse décor demanded of such stage craft is quite remarkable, and a credit must be given to Stratford's ancillary staff whose exertions have reproduced a Siamese court with unimaginable splendor in period costumes, Notre Dame de Paris replete with gargoyles, and an English sitting room with all the accouterments neatly in place. The way in which the stagehands at Stratford have utilized an enormous diaphanous white linen tarpaulin for rapid scene changes is both an engineering and esthetic miracle.

Shakespeare's "The Adventures of Pericles" is one of the bard's lesser known works, and the performances of Jonathan Goad (Pericles) and Nazneen Contractor (Marina) will undoubtedly revive interest in a play which features plentiful amounts of human folly cum disasters — royal incest, shipwrecks, abandoned children, bawdy houses, and nervous breakdowns — all choreographed and enacted with consummate skill by the two above-mentioned principals and a wonderful supporting cast.

The same may be said for Stratford's daring mounting of Victor Hugo's great novel "The Hunchback of Notre Dame." Nicholas Van Burek's Quasimodo is more gentle and less disfigured than Charles Laughton's famous film version. Van Burek's por-

traiture of the bell ringer of Notre Dame is a poignant exercise in which his love for the gypsy girl Esmeralda is contrasted with the hatred of church officials towards witches and heretics. The ingenious sets depicting the facade of Notre Dame and its bell tower are uncannily accurate.

Accuracy is also the hallmark of "The King and I." Stratford's seamstresses and designers were dispatched to Thailand to obtain the necessary materials and designs for the colorful costumes and sets of the court of Siam. It shows. Lucy Peacock as the irrepressible English school teacher Ana and Victor Talmage, the curmudgeonly king, fit into the Asian ambiance with grace and distinction.

This is Stratford's major musical, and the famous Rodgers and Hammerstein songs come out of the mouths of the cast, as Shakespeare would say, trippingly. The 31-piece orchestra adds a sheen and a luster to the duets between Ana and the King and provide a boisterous accompaniment to the numerous dance sequences in the play.

There is no music in Noel Coward's "Pleasant Laughter" — except the music of the intellectual spheres that the English

playwright concocted for his 1939 play — which had the misfortune to open precisely on the day after the Second World War broke out. However, there is nothing in "Pleasant Laughter" to hint at the odious events which were unfolding in Europe. The success of the play was based in part on its obliviousness towards them. The laughter of the play is infectious, and the Stratford audience caught every comical nuance, gesture, and reference in the performance.

Brian Bedford, The Stratford Festival's stellar performer (and Broadway's darling for his performance in "Tartuffe") knew Noel Coward personally, and the program notes for "Pleasant Laughter" contain a photo of the young Bedford with his mentor, Coward. In the play Bedford displays his customary brilliance in those staples of the theatre — timing, articulation, and body language.

There is one scene in this Coward play where Bedford's Gary Essendine (Noel Coward himself?) is involved in one of his habitual verbal duels over hurt feelings. Without saying a word, Bedford arranges his facial muscles and larynx in such a way that volumes of commentary issue forth — without speech!

# Jewish Theater

## 'Threepenny Opera' lives on

By IRENE BACKALENICK

Though Bertolt Brecht set "The Threepenny Opera" in Victorian England and was inspired by John Gay's much earlier "Beggar's Opera," he is re-



ally talking about pre-Nazi Berlin. The cynicism and despair of London at the start of the young queen's reign had much in common with the degenerate world of 1920s Berlin. First produced in 1928, Brecht's piece was certainly groundbreaking, combining as it did opera with Berlin cabaret.

But "Threepenny Opera" is written for the ages. It continues to speak to us today, as evidenced by its frequent appearances on theater programs. It is the story of Mack the Knife, a debonair thief, surrounded by servile henchmen, corrupt police, working prostitutes. Every one scrounges to keep alive, with no moral compunctions, and Mack is king of the mountain.

With Brecht's story and lyrics set to the searing music of Kurt Weill, it is one long howl of despair aimed at the Nazi regime. But this morality tale is a magnificent artistic creation as well. Such songs as "Surabaya Johnny" and "Pirate Jenny" and especially "Mack the Knife" have entered permanently into the American canon.

Currently, "The Threepenny Opera" has surfaced at the Williamstown Theatre Festival, an eminent summer theater in the hills of northwestern Massachusetts. The WTF, which has been a training ground for many of America's finest actors, has corralled a number of stars for this show. The performers whom we usually see on the New York stage have moved north to adorn this production: Betty Buckley, Melissa Errico, Karen Ziemba, Randy Graff (all with their Broadway credentials) are among the 30 or so cast members.

Yet this particular "Threepenny" is slow getting off the ground, though it picks up steadily in the second act and comes in with a strong finale. Nor is it helped by limited choreography and uneven performances. In general, the

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## Quotation of the week

### A president's farewell

By PAMELA C. ROSEN

Nominations were made, and elections were held. Our newly elected president, Sharon Haber, and the 2003/2004 Board of Trustees have been installed. All that remains are a few additional "transitional" tasks before my presidential term officially ends this month.

It has been three years filled with challenges. There have been rewards beyond anticipation. There also have been disappointments. New friendships were made; existing friendships strengthened, some tested. The support I have received from those of

you within our B'nai Tzedek community has been overwhelming. As have those who served before me and as will those who serve in the future, as president, I have had to take on tasks and resolve unanticipated issues that fell outside the realm of my expertise. Fulfilling the obligations of synagogue president has provided me the opportunity for personal growth and, perhaps, given me a small measure of wisdom. I am grateful and honored to have been able to serve as president of Congregation B'nai Tzedek.

I accepted the challenge of

being president of our synagogue because I wanted to "give back." I wanted to support the ideals and traditions of a community that has become such an important part of my life and the lives of my family. I wanted to initiate positive change. I wanted to make a difference. Thank you to all of you who have supported me. It does take a village. It is only through the cooperative efforts of our entire community that differences can be realized.

Some of you have opined, "Oh, you're going to miss all this," or "you're not going to know what to do with all your spare time." Not to worry. I

have my retirement planned. Although I'm sure there are elements of being president I will miss, I step aside willingly, knowing that those who follow are committed and capable of continuing to cause our shul to grow and prosper.

What are the three most beautiful words in the English language? According to Larry Kaufman of Temple Shalom in Chicago — immediate past president! I concur, and I plan to embrace my new role as vigorously as my last.

Pamela Rosen is immediate past president (almost) of Congregation B'nai Tzedek, Fountain Valley, Calif.



# Opinion

## Prison rape must be stopped

By RABBI DAVID SAPERSTEIN

There are currently 12,000 Jews among the total U.S. prison population of 2 million, according to Jewish Prisoner Services International. Astonishingly, 13 percent of those two million, or 260,000, will be the victims of prison rape! Likely that percentage holds for Jewish inmates as well. No civilized nation should accept this; yet study after study has demonstrated that too many U.S. prison officials turn a blind eye to this human catastrophe, and all too often we are complicit in it.

Prison rape is a serious issue that demands compassion and attention. Whether out of ignorance, indifference, or a feeling that "you get what you deserve," we have too often been willing to overlook sexual assault in prisons as an unspeakable part of the punishment of a prison sentence.

But by overlooking prison rape, we overlook an issue that contributes significantly to recidivism, the spread of sexually transmitted diseases, and the utter disenfranchisement of the 13 percent of prisoners who may deserve to be incarcerated but do not deserve to be assaulted sexually nor so completely deprived of their dignity.

The framers of our Constitution recognized this entitlement in the prohibition against cruel and unusual punishment, of which prison rape is certainly a potent example. Ignoring prison rape perpetuates cycles of violence and trauma and inhibits rehabilitation in those prisoners who are striving to become contributing members of the community, often transforming a non-violent offender into a person who perpetrates acts of aggression himself or herself, both inside the prison and in the community upon release.

And prison officials are often indifferent to prison rape. In the words of one guard: "[Rape] happens every day; learn to deal with it. It is no big deal." But it is a big deal, and it is time to end it.

In some cases, not only are prison officials indifferent to sexual assault, they themselves are facilitating it. According to a *Salon Magazine* article, at California's Corcoran State Prison the guards are alleged to have used rape as a form of retaliation against belligerent inmates. In one case an inmate

who once kicked a female guard was purposely put in a cell with a "psychopathic serial rapist," the guards' "resident enforcer." For three days the prison reverberated with the sounds of the inmate screaming, crying for help, and begging for mercy while he was raped, tortured, and humiliated, all in a government sanctioned "punishment." The inmate was left completely psychologically broken, and the "resident enforcer" received new tennis shoes and extra food for his "services."

This should be a concern for every American Jew. It is a Jewish issue because of the approximately 12,000 Jews in prison in the United States, and it is a Jewish issue because it is a human rights issue. One of the Torah's most radical innovations was to put forward the notion that human beings are created *b'tselem elohim* – in the image of God. The implications of such a concept are far-reaching and profound, imposing on individuals and societies the obligation never to degrade others, to recognize the potential in all for redemption, and to assist the most vulnerable.

That this includes the prisoner is clearly reflected in the Bible in two separate places where it pronounces a prohibition on raping those captured in war (imprisonment for criminal activity was not known in the ancient Jewish world), both women (Deuteronomy 21:10-16) and men (Deuteronomy 23:16-17). Now, working together with a coalition of fundamentalist Christians groups and civil liberties and civil rights organizations, the Reform Jewish Movement is pushing hard for legislation to prevent prison rape. Such legislation was reported out of the House Judiciary Committee, Subcommittee on Crime, Terrorism, and Homeland Security on June 12, and with support of others of conscience, including the broader Jewish community, this legislation can be enacted into law.

To allow prison rape to continue is to ignore both our obligation as Americans to fight against cruel and unusual punishment and our obligation as Jews to affirm the stamp of the divine in every human being.

Rabbi Saperstein is director of the Religious Action Center of Reform Judaism.

## Mutual misunderstandings cause friction

By KENNETH W. STEIN

It will take years and great care for the transition to a new governmental system in Iraq to be formed. Unease and divisiveness between Europe and the United States which preceded the war can be expected to dissipate more quickly. Rumors about the demise of the north Atlantic alliance are exaggerated. European and American relations are deeply institutionalized; economies are intertwined; the origins of our ancestry and political heritage are similar; globalization continues at a frantic pace; and Europe and the United States remain united in defending principles of liberty, freedom, and human rights. Yet, on both sides of the Atlantic, each would do well to understand the other's hang-ups and open minds that are otherwise closed by ideology or impeded by ignorance.

A road map to achieve changed attitudes can be followed. Immediate tension can be reduced in a collaborative rebuilding of Iraq and in cooperation elsewhere. This includes vigorously pushing the Palestinian-Israeli conflict to amiable outcomes, collaborative undertakings in the developing world, sustaining the war on terrorism, stabilizing weak economies, curbing the spread of diseases, and eliminating weapons of mass destruction.

It is a post-Cold War world; each side of the Atlantic needs to adjust its vision. A common external threat no longer exists, yet we both have fears. Europeans do not comprehend that the United States, the most powerful economic and military power on earth, senses anxiety, if not vulnerability, after September 11, 2001.

When the United States uses force, Europeans perceive the United States as a hegemonic power. Most Americans do not understand Europe's strong preference for verbal solutions to foreign policy problems. For Europe, with profound military weakness, conflict avoidance is paramount; it translates into using dialogue and international organizations to adjudicate problems through cooperation and collective action.

During a two-week lecture tour in France and Italy, many Europeans admitted anxiety about historical territorial ap-

petites of their own neighbors. For some Europeans, the memory of World War II and its aftermath are deeply embedded in their collective psyche. Successful stages of European integration are safeguards against future neighborly aggression. Do Americans understand those parts of the European subconscious?

European audiences I encountered had a selective memory about history in relation to their own colonial past and the origins of the Palestinian-Israeli conflict. When Europeans were reminded that America never had a colonial past and that it was European imperialism which intentionally stifled nationalist development in Africa, the Middle East, and southeast Asia, the facts were dismissed in favor of philosophy.

While the United States still has troops in Japan and Germany 58 years after World War II, it is nowhere to be found in literature that America seeks to become as efficiently dominating as France, Belgium, Britain, Italy, and others were in stomping on Third World cultures for well over two centuries.

Most Europeans make no distinction between the terms *Zionism*, *Jewish*, and *Israel*. Thus, anti-Israeli feeling can be

easily transferred into anti-Jewish sentiment. This is different than latent antisemitism that raises its ugly head or anti-Israeli feeling that emerges from some living in Europe. For many Europeans, Israel is the culprit and responsible for Palestinian misery. Israel is the "occupier," with almost no knowledge existing from these claimants about how or why the June 1967 War started or ended. The term *Zionism* is equated with settlers in the West Bank; it is not seen or understood as a term that defines the Jewish struggle for national liberation.

History of the Arab-Israeli conflict, for most university audiences, begins with the first Palestinian uprising in 1987; there is little, if any, knowledge about the origins of the Zionist-Arab conflict in Palestine, other than the Palestinian narrative that is repeated virtually verbatim: Jews pushed Arabs off their land.

Some Europeans, who want to forget earlier generations who were Fascists and Nazis, prefer to focus on the "victimizer" today, then be reminded of who victimized whom more than half a century ago.

When audiences were told of Palestinian Arab complicity in assisting the evolution of

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## ANNOUNCING PUBLICATION

WHAT JEWS KNOW ABOUT

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by Rabbi Elliot B. Gertel

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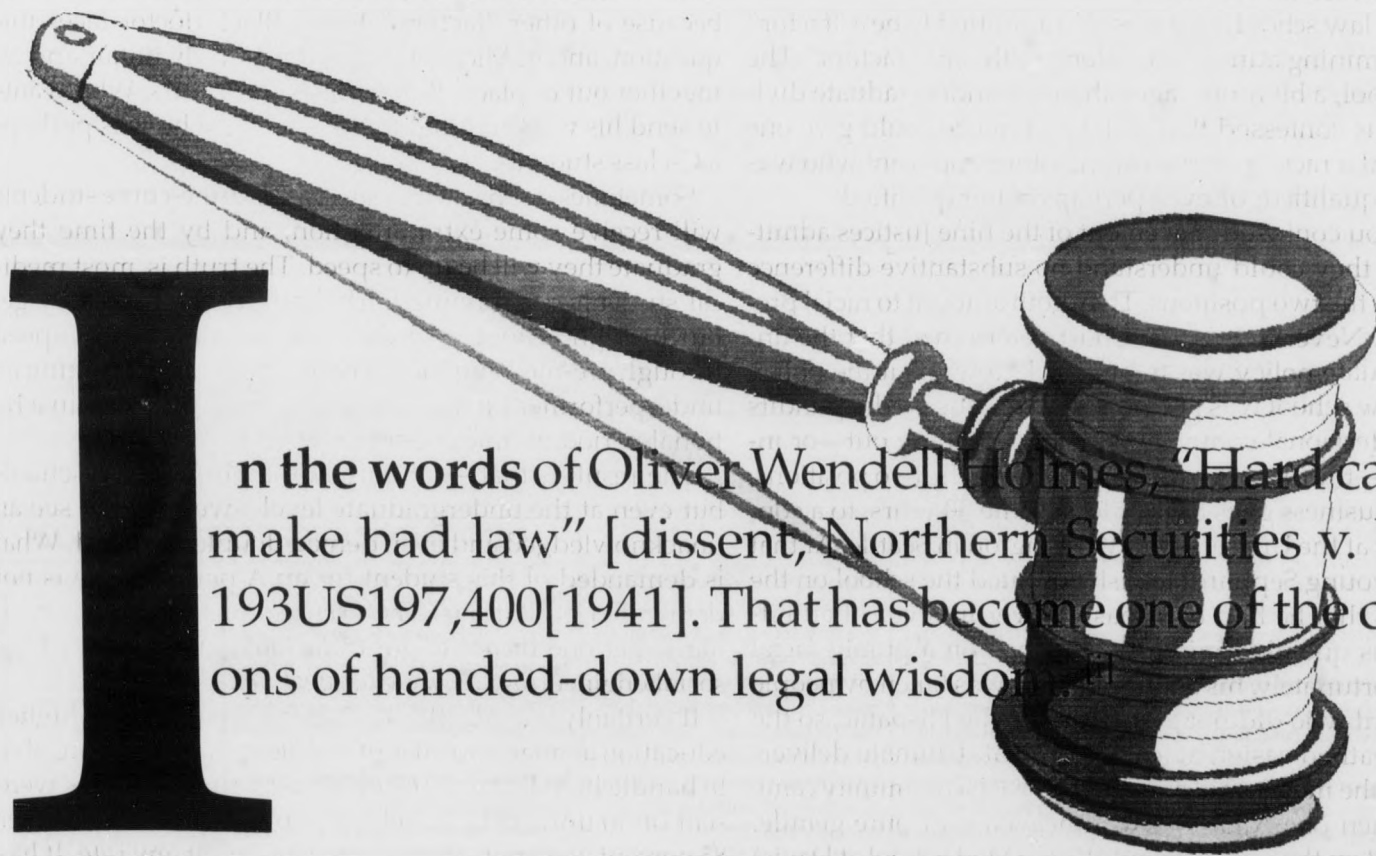
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# Hard case; Bad law

By RABBI ALLEN H. PODET



**I**n the words of Oliver Wendell Holmes, "Hard cases make bad law" [dissent, *Northern Securities v. US*, 193US197,400[1941]. That has become one of the canons of handed-down legal wisdom.

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Michael Gordon is a Jewish doctor in Seattle. He is an obstetrician and gynecologist, and according to medical friends of mine, he is considered amongst the excellent by his peers. At least one of them wrote his wife to Michael.



Presumably, then, good law flows from clear-cut cases, where a clear and definite problem leads to a clear and definite resolution. Ideally, the solution should be so apparent that a clear majority of the court will see it and agree on it.

That is not the case here. The U.S. Supreme Court, by a 5:4 decision, has handed down a ruling on race-based college admissions that is so confusing and contorted that it is generating thousands of pages of discussion and analysis.

The University of Michigan apparently was involved in a lawsuit, which revealed that admission to both the undergraduate division and the law school was determined by a point system. In the undergraduate division, a large number of points were automatically awarded to students on a racial basis, perhaps as much as 20 points out of a possible total of 120, a 17 percent advantage, or the difference between an A and a C.

In the law school, race was also admitted to be a "factor" in determining admission, "along with other factors." The law school, a bit more cagey than the undergraduate division, thus confessed that racial preference could give one applicant a racial priority over another applicant who was equally qualified, or even perhaps better qualified.

Are you confused? Seven out of the nine Justices admitted that they could understand no substantive difference between the two positions. They both amount to racial preferment. Nevertheless, the Court determined that the undergraduate policy was to be struck down, but the policy of the law school was permissible. Now the media pundits and professional commentators are searching out—or inventing—the differences, if any, between the two positions.

This business goes back at least some 30 years, to a controversy at the University of Washington in Seattle. At that time, a young Sephardi Jewish boy sued the school on the grounds that he had been passed over in favor of admittedly less qualified minority students, on a purely racial basis. Fortunately, his Sephardi name was taken by people in general who did not know better to be Hispanic, so the Jews breathed easier, at least a little bit. Ultimate deliverance for the more timid among the Jewish community came soon when one Allan Bakke, a heaven-sent pure gentile, also sued on the same grounds [U.C. (Med School at Davis) v. Bakke, 438US265(1978)]. Knowing that court cases can drag on for years, the judge by court order admitted Bakke into the very next class, but the question of racial privilege was not dropped.

Michael Gordon is a Jewish doctor in Seattle. He is an obstetrician and gynecologist, and according to medical friends of mine, he is considered altogether excellent by his peers. At least one of them sends his wife to Michael.

He exercises medical and surgical privileges in one of the finest hospitals in the State. Michael Gordon is Black.

We met and became fast friends with Michael when we were all taking an energetic hikers raft trip down the Colorado River through the Grand Canyon some years ago. Michael was the most energetic guy in the group, charging up the hills when others could barely shlep along. His sense of humor was quick and phenomenal. One day, when all of the group was doing an eco-cleanup of whatever others had left in the Canyon, he found a rusty old coat hanger. Waving it in the air like a trophy, he gleefully announced, "Hey, look what I found. It's what I always wanted. Now I can do abortions!"

Michael is in an odd situation [apart from being a Black Jew, of course]. As a Black man, he is aware—because he hears about it—that those who do not know him sometimes wonder whether he is a doctor on his merit alone or because of other "factors." Every Black doctor faces this question, and in Michael's case, it is bitterly unfair and altogether out of place. But the question recurs: Who wants to send his wife or daughter to a doctor who was perhaps a C-class student?

Sometimes one hears that such behind-the-curve students will receive some extra attention, and by the time they graduate they will be up to speed. The truth is, most medical students are running fairly hard by the time they get out of high school, and they are running at top speed through pre-med and med school. The odds of bringing an underperformer up to equivalent competency within a rational period of time are not great.

The result is that—not only in the professional schools but even at the undergraduate level—we begin to see an unacknowledged and even denied double standard. What is demanded of this student for an A performance is not demanded of that one. The excuses for this double standard that one hears range from noble and high-minded social engineering to cynical *realpolitik*.

It certainly sounds like a desirable ideal to have higher education available to all, but it is clear that not all are able to handle it. In Britain, the top 15 percent of students were sent on to university, largely at public expense. The other 85 percent were not. That was the theory, at any rate. It has an admitted elitist sound to it. It is changing.

In the United States, however, and increasingly in Britain as well, many hold that all applicants should by right be entitled to college. "Open admission." The admissions percentages of applicants may, indeed, be raised from 15 percent to 100 percent, but the result will be to dumb down the significance of the college degree. At the present point

*Continued on page 14*

## Israel: As I See It

### 21st International Book Fair

By SAMSON KRUPNICK

U.S. National Security Adviser Condoleezza Rice arrived in time to help close a "deal" that would move a battered "road map" a half step forward



to nowhere.

The agreement is between the Palestine Authority and Israel. Israel will withdraw from the Gaza strip, refrain from military action except on "tickling bombs" the PA does not destroy, increase demand for Arab laborers, open main roads and borders, and halt all military actions.

The Palestine Authority is to end terror attacks and to prevent incitement in the media and in the streets. Failure of the PA to stop terror would permit Israel to do so. The PA must dismantle and disarm terrorist organizations as directed by President Bush.

The proposed three month cease-fire (*hudna*) is to be a test period for compliance, particularly by the terrorist organizations. Hamas and Islamic Jihad terror groups have made all kinds of objections, as has The Peoples Front for the Liberation of Palestine. The el Aksa Brigade, Yasser Arafat's terror organization, has denied any cease-fire. Their aim is the destruction of Israel and the killing of Jews (the same as that of the Palestine Authority).

This impossible background makes a joke out of this deal, simply because PA Prime Minister Mahmoud Abbas, with Yasser Arafat behind his back blocking him, cannot possibly raise the force to even begin disarming terrorists, not even the PA Fatah and el Aksa Brigades, let alone Hamas and Islamic Jihad.

During the month of June the Israel defense forces have prevented 31 suicide attacks, and the regrettable outlook is the continuation of these attempted attacks. This effort, like all the previous efforts and "agreements," will simply delay the "showdown" that must come soon with the aid of the United States.

Let's face it. The Muslims hate infidels such as Jews and Christians, and "agreements," written or oral, have no real meaning.

A few days before these dra-

Book Publishing Association, and noted author Aharon Applefeld welcomed all comers.

The coveted Jerusalem Prize was awarded to famous

*Receptions also were held at Rumanian and Hungarian exhibitions. There was a symposium on new books by Aufbau Verlag and Ben Gurion University. Another symposium by Gishrei Tarbut-Mosdi Culturi drew participants. A round-table discussion with authors in Israel and around the world dealt with "Literature in Times of Crisis."*

matic, albeit useless, operations with American officials trying their level best to bring some sort of a deal that could bring peace to a part of the Middle East, Israelis had a very pleasant experience. Jerusalem hosted for the 21st time the bi-annual International Book Fair, which began 40 years ago at the International Convention Center in Jerusalem.

Over 600 publishers from 40 countries participated. The "People of the Book" were in their glory. Israel had the largest display with 58 booths. The United Kingdom was second with 26 booths, and the United States was third with 20 booths. At the opening ceremony, former Mayor of Jerusalem Ehud Olmert, now vice prime minister and minister of industry, trade, and labor, greeted the participants. He had been at the Middle East Economic Conference in Jordan and reported on some progress. He was particularly delighted that virtually all the previous publishers and countries participated in this book fair.

Jerusalem Mayor Uri Lupoloinsky welcomed the gathering and held a special reception at the Council Hall honoring Ms. Rosaria Carpenelli, editorial director of Rizzoli Italy, and Mr. Peter Mayer, publisher of the Overlook Press, U.S.A. Shai Hausman, chairman of the

author Arthur Miller. The Trudy Birger Prize winner was Ellen Levine, author of *Darkness Over Denmark*, relating the Danish resistance and the rescue of the Jews.

Chairman and managing director of the Jerusalem International Book Fair, Zev Birger confirmed that every publisher who participated previously attended this fair. Apart from the reception for exhibitors there were other receptions by the French Embassy and the French Institute in honor of authors Bernard Werber and Ellete Abecassis in Teddy Hall.

Random House sponsored the 7th Seminar of Alumni Editorial Fellows and Agents on current books, including a timely *The Trouble with Islam: A Wake-up Call for Honesty and Change*.

Receptions also were held at Rumanian and Hungarian exhibitions. There was a symposium on new books by Aufbau Verlag and Ben Gurion University. Another symposium by Gishrei Tarbut-Mosdi Culturi drew participants. A round-table discussion with authors in Israel and around the world dealt with "Literature in Times of Crisis."

Displays by the Open University and by Bar Ilan University drew large crowds. A unique exhibit was that of Habbad. The Jewish Publication Society offered books to

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## Book Reviews

### Reform mysticism outlined

By RABBI SAM SILVER

*Seek My Face.* By Rabbi Arthur Green. Woodstock, Vt.: Jewish Lights Publishing. 269



pages. \$19.95.

The author of this book is the former president of the Reconstructionist Rabbinical College, a non-mystical institution. He now teaches at Brandeis University. The book's subtitle is *A Jewish Mystical Theology*.

Reconstructionist and Reform Judaism were originally highly rationalistic. But times have changed. Mysticism is in the curriculum of the Reform seminary.

The mystics subscribe to what the author calls a myth: the first God occupied the world, surrounded by some kind of glass enclosure. At one point he constricted himself, making room for humans. But the constriction shattered the enclosure, and mankind is now mandated to find the shattered vessels and thus repair the world. The constriction is called *tsintsun*, and the repair job is called *tikkun*.

The mystics also contend that the Bible contains the pattern of developments which humans are called upon to re-experience. First Jews were enslaved. Then they were liberated. Then they were the recipients of God's revelation (the Torah). The next level we must strive to reach is called redemption, meaning the arrival of the messiah or perhaps a messianic age.

The words of the Bible have explicit meanings. Some of the Talmudical sages were able to detect implicit meanings in those words, and sometimes in letters or shapes of letters. That process is called *midrash*. The mystics excelled in this type of extraction.

In this book the author gives us many demonstrations of this skill. For example, the letters of one term for God, Y-H-W-H, have yielded dozens of interpretations. It is sometimes seen as a verb or a multiple word meaning "I am" or

"I will be." The first two letters also designate God. And the kabbalists believe that when redemption comes, all four letters will be operative. God is also seen to have a feminine aspect. The letter "hay" is regarded as pointing to the feminine.

The mystics assert that God descended to the world in 10 stages called "*sefirot*," (steps). Each stage reflected one of his characteristics. When you read this you feel that the nuance verges on polytheism.

God is also described as having "*shechinah*," a feminine noun meaning "dwelling place." To some interpreters God himself is almost feminine. There are hidden references to "nursing" and "breasts," etc.

The title of this book implies that a Jew should seek to have an encounter with the deity. How? The chasidim and other mystics suggest it can be done through meditation. Some believe that means that the chasidim and their like are contented with that kind of union. But the author cites many of the mystics who declare that the consequence of the rendezvous should be social action. The rationalists arrive to the need for ethical behavior through cogitation. The mystics feel it can be the result of contemplation.

Rabbi Green writes beautifully. I'm a rationalist, and I compliment him. I must admit that some of his phraseology mystifies me. But it is exciting to try to decipher it.

Let me try to delineate the process and progress which we Jews are called upon to experience in the following fashion:

First, there's reverie. We reach into our souls to try to catch the divine voice.

Then comes reverence. We are touched by the holiness of the Lord.

Next is revelation. We are made privy to God's commandments.

Following that, we might attain redemption. Some mystics say that the messiah will not usher in a new world but that mankind will reach great spiritual heights and that the messiah will follow.

Finally, there's what I call revelry, the joy that people will experience when, in the words of the priestly benediction, the divine face will shine on us.

## Milk, Honey & Vinegar

### Normally, it's crazy here

By JUDY CARR

When I hear in press and other media of how people live abroad, in England and America and where my family live, in Australia, I cannot understand. Their lives seem as far away as the moon.

They go out shopping. Who does not go out shopping? In Israel now few have money to spend, and they are afraid of shopping malls and big stores in case they are bombed.

Other people are studying. Their studies are not interrupted by urgent army service

and call-up. When a girl marries and has small children, the father is not killed in some horrible war or shooting.

You can go on a bus without expecting death. Everyone everywhere has to travel, and here most travel by bus. Something new – to be scared to get on a bus in case you die.

Our lives are far from normal, far from the lives that readers lead. I hear from my sister in Australia. She goes to dinners and parties. She shops. She is a musician and works very hard, often a nine- or ten-

hour day. She tells me of occasional disturbances. A deranged person can start trouble. But nobody is blowing up a bus or a supermarket or a pub.

Yes, I find a normal life quite unbelievable. Here it is all nerves, shocks, and scares. Few days pass without terrorist deaths.

Will it ever pass? Will we ever be like other countries? It shows no signs of stopping.

We just have to live in a lunatic asylum.

Judy Carr may be reached at POB 6431, Tel Aviv 61 063 Israel.

## Book Reviews

### A must-read for all Jews

By SYBIL KAPLAN

*Why the Jews?* By Dennis Prager and Joseph Telushkin. Touchstone Books. 272 pages. \$14.

The term *anti-Semitism* was



coined in 1879 by Wilhelm Marr, an anti-Jewish spokesman in Germany, as a euphemistic substitute for *Judenhass*, Jew-hatred. The history, however, goes back much further, and no hatred has been as universal, as deep, or as permanent as antisemitism.

While many may think this phenomenon is more modern, in reality, its roots lie deep in the 3rd century pagan world, continue to the Hellenic world, to the Roman Empire and Christianity, to the 6th century and Islam, throughout the enlightenment of Europe, and into the 20th century.

Antisemitism has certainly reared its ugly head on college campuses, in European countries, and throughout the Arab world. Everything from *Protocols of the Elders of Zion*, the Russian forgery translated into Arabic and distributed widely in the Arab world, to the United Nations fiasco equating Zionism with racism, to

the conference on racism and discrimination in Durban, South Africa have demonstrated loud and clear that antisemitism is alive and well.

Assaults on Jews and synagogues in Belgium, cartoons in British magazines and student stabbings, cartoons in Italy, beatings and rallies in Germany, desecrations of graves and memorials in Greece, demonstrations in Holland, and the fury of firebombings and attacks at the rate of 10 to 12 a day in France are all strong evidence of the realities.

Given the issue that is plaguing the world today on a massive scale, Dennis Prager, noted nationally syndicated radio talk show host, syndicated weekly columnist, and author and Joseph Telushkin, rabbi and author, have teamed up to update their earlier 1985 work.

They propose that four things have provoked anti-Jewish hostility: 1) the components of Judaism (G-d, Torah, Israel, and chosenness); 2) the doctrine of being chosen to bring G-d to the world; 3) *tikkun olam*, repairing the world by challenging and making demands on those around them; and 4) the higher quality of life, higher level of education, more stable family life.

They point out that "the depth of antisemitism is evidenced by the frequency with which hostility against Jews has gone far beyond discrimination and erupted into sustained violence. In most societies in which Jews have lived, they have at some time been subjected to

beatings, torture, and murder solely because they were Jews."

Again and again Prager and Telushkin point out in Part I, "Why the Jews," the explanation that the quality of life of the Jews was always higher than Christians and thus was a major cause of antisemitism. The non-Jewish Jews also emerge as a factor because of their radical, revolutionary, and rootless lifestyles.

Part II is concerned with the historical evidence which, in and of itself, could have comprised volumes.

Finally there is a chapter on "What is to be done?" followed by an epilogue on the meaning of antisemitism for non-Jews, notes, and an extensive bibliography.

A few months after September 11 an American Jewish writer, Jonathan Rosen, wrote in *The New York Times Magazine* an article titled "The Uncomfortable Question of Anti-Semitism, Waking Up to My Father's World." In this he wrote, "that a solution to one century's Jewish problem has become another century's Jewish problem is a cruel paradox."

Prior to the campaign to oust Saddam Hussein, a resurgence of antisemitic cartoons occurred in daily newspapers throughout the Arab world, suggesting that American foreign policy was controlled by the Jews and that the war in Iraq was intended to divert attention from Israel.

Prager and Telushkin conclude that the way to end antisemitism is for Jews to "in-

*Continued on page 16*

NAT 12 July 9, 2003

# As I Heard It

## Not exactly smitten with 'Jewish Love Songs'

By MORTON GOLD

What factors determine what makes a love song memorable or even remarkable? Is it the words, the



melody, or both? If one thinks back to some of the love songs of yesteryear, one can come up with such songs as Gershwin's "The Man I Love," Lowe's "On The Street Where You

Live," Rodger's "Some Enchanted Evening," or Kern's "You are Love" among scores of others.

While many lyrics had the fellow singing the praises of the lady that he pined for, the songs of the lady who was "singing the blues" tended to outnumber the male lament. In Jewish life, when there was a legitimate Jewish theater in this country, particularly in the middle third of the last century, Jewish composers such as Rumshinsky, Secunda, Olshanetsky, and Ellstein regularly turned out one hit love song after another. Songs such as "Bei Mir Bist Du Sheyn," "Mein

Emese Eshes Chayit," "Ay Mama Bin Ich Farliebt" and "Ich Chob Dich Tsu Fiel Lieb," among scores of others, were loved and popular.

The generation(s) that knew and loved these songs is either now dead or few in number. I suspect the main reason the present generation(s) is not familiar with these standards is that the lyrics are in Yiddish, a language that few American Israeli Jews speak and/or understand. It therefore follows that few, if any, singers/entertainers sing from a repertoire that their audience neither knows nor understands.

All of the above observations serve as an introduction to a discussion of the CD "Jewish Love Songs," a collection of traditional and contemporary songs. The 13 songs on this CD have all been taken from other CDs and assembled here under "one roof." Ten of the 13 se-

lections are vocal and are sung by the singer/composers with the other three being instrumental.

Since I am well past the age of 10, I must confess that

The second song is "Kumi Lach," performed by "Eighteen" and written by Dan Nichols. The text initially is in Hebrew but soon changes to English. After the English

tice to be irritating. I suppose that a word or even a phrase in another language may be okay.

This is another wedding song "And I will betroth you..." The melody and its rendition are pleasant if restrained. Mr. Taubman's voice is not powerful but is agreeable to listen to and is well suited to singing this type of music. However, I find nothing particularly Jewish about the melody.

The sixth song is one written and performed by Judy Frankel and is traditional in the Sephardic tradition. Ms. Frankel is in my opinion a bona fide singer in the folk tradition, and her guitar playing (as always) is superb. "From Silver and Gold" is a CD that I have previously reviewed in this column. My opinion now is exactly the same as it was then. Just great!

The seventh selection, "Et Dodim," is written and performed by Rebbe Soul. This popular composer/performer combines rock music with Chassidic elements. I have also devoted a column to this CD. At that time I believe I wrote to the effect that it would be an improvement if someone else would sing his music. I still feel the same way.

The eighth song is another wedding song, "Dodi Li," and is performed on the piano by Jon Simon. Mr. Simon is a fine pianist, and this superb arrangement is both idiomatic as well as engaging.

The ninth song is called "Ani L'Dodi," composed by N. Solomon and B.Z. Solomon and performed by Soulfarm. "Their sound is a unique blend of Mediterranean Rock and Celtic Folk Music..." I suppose this is OK if one likes this kind of unusual blend. At a campfire this might be kind of nice I suppose. (Abbie's Celtic Rose?)

The next song is called "Biz In Vaysn Tog Arayn," and I can't translate it accurately. The nearest I can come to it is in effect: "Until the white (new) day dawns." Regardless of the translation of the title, what is beyond dispute is that this is a freylakhs, a very happy, happy toe-tapping tune. It is played to the nines by the Klezmer Conser-

vatory Band. ("Forget your troubles, common get happy" Jewish style.)

The eleventh song is another wedding song, "Kol Dodi," written and performed by Susan (Cogan) and Fran (Avni.) This song is charming and well sung with an imaginative flute obligato. However the fade-out type of ending is something that I thought "faded out" long ago.

The twelfth song is called "B'yachad" and was written as well as performed by Rick Recht. (Sorry for the pun, Lincks would be more accurate.) I believe Mr. Recht may have taken his inspiration as well as his manner of singing from Rebbe Soul. The text (barely understood) is alternately in English and Hebrew. The word "V'olam" is repeated endlessly.

The thirteenth and last song is "He Loved Her So" (The Ballad of Harry and Esther). This is a beautiful ballad with an effective arrangement and is expressively sung by Ms. Fingerett. I cannot state that there is anything specifically Jewish about the music, and that is my sole reservation about this moving song.

To sum up, it would seem that instead of singer/composers making new CDs, producers are taking previously recorded material and releasing CDs which cost them little to release. To respond to the question I raised at the start of this column, my opinion is that the majority of the vocalists on this CD are vocalists by virtue of the fact that what they are doing (technically) is singing. The best of the singing is done by Solnik, Frankel, and Fingerett. I especially enjoyed Mr. Simon's pianism and the heroics of the Conservatory Klezmer Band.

If you are of the same opinion, I would recommend getting the CDs that these examples are taken from. Otherwise, seven out of thirteen ain't too bad after all. The CD may be obtained by calling 1-8-6-Craig-8, or on the Web: [www.celebrateseries.com](http://www.celebrateseries.com).

Dr. Gold will be visiting one of his daughters who resides in a remote location and hopes to write again starting in late July. If you want to reach him, write to him at: 12 Avenue B, Rutland, VT 05701-4503, or eventually by e-mail at: [drmortongold@juno.com](mailto:drmortongold@juno.com).

*The generation(s) that knew and loved these songs is either now dead or few in number. I suspect the main reason the present generation(s) is not familiar with these standards is that the lyrics are in Yiddish, a language that few American Israeli Jews speak and/or understand. It therefore follows that few, if any, singers/entertainers sing from a repertoire that their audience neither knows nor understands.*

only one song, "Dodi Li," could be classified as "traditional." If any of these really is traditional, I would ask "traditional" for whom and, if so, "traditional" for how long? (I have no quarrel with the adjective "contemporary.")

These are not picky questions but go to what I believe is the heart of the matter. In the enclosed booklet no translations of the songs are given; only a brief biographical sketch about the composers/performers is given along with phone numbers where they can now be reached.

As for the songs themselves, the first song is called "Mi Ben" and is sung (sort of) by Rabbi Moshe Schachter, who also wrote it. I recognize from the Hebrew I do know that this phrase is sung at the start of a wedding. The melody is not memorable, and were it not for the words, one could not think of this as being a love song.

I have previously commented about R. Schachter's Stimme and will only observe the following: He "has" performed throughout Israel, the United States, and Europe, taking the Jewish music scene by storm. Nu, nu. "Storm" seems a tad strong. Tal? Maybe. Geshem? No. But a storm? No way. Enough said. As for the conclusion of the song, how many times does the listener have to hear 1-V-V-1 to signify that the end of the song has occurred? Vey iz mir.

translation one hears a few phrases of "Ai, Ai, Ai" followed by a return to the Hebrew and the song stops. No, it does not end; it merely stops. Ending a song is something one learns when one studies composition!

The third song has Yiddish text and is called "Iz Doch Vays" (Is This White?) and is performed by Tanja Solnik. Ms. Solnik has a mellow alto voice, and her Yiddish diction is excellent. She even sings in tune and projects the meaning as well as the spirit of the song. I gladly join all the others who have given her rave reviews. I regret not being familiar with either the song or with Ms. Solnik and would like to know more of her music.

The fourth song is called "Hinokh Yafo," from the album "Possessed," and is performed by a group called the "Klezmatiks." I definitely recall reviewing this CD for the P-0. When they are not trying to be "mystic," they sing and play very well. I believe that in my review I was of the opinion that they sounded like Chassidim who smoked something they shouldn't have. I have not changed my opinion.

The fifth song is called "Verastich Li," sung by Craig Taubman who wrote the song. The song starts out in English but soon switches to Hebrew and then returns to English again. I find this prac-



## Kosher Kuisine

### Filapia Tilapia Over Pistachio Couscous

By DEBBIE STEIMAN-CAMERON

A few weeks ago we took our kids to Monterey and spent a couple of days at the Monterey Bay Aquarium. If



you've never been there, it is an amazing place. The goal of the aquarium is to inspire conservation of the oceans. During our second day, my kids and I had lunch in the aquarium restaurant. The outer wall of the dining room is mostly glass and sits right on the water.

It is the only place I know that gives binoculars and cards with bird information along with their menus. After ordering, both kids were absorbed staring at the water, binoculars pressed against their eyes. Since we had only two sets, I was resigned to gazing out the window wondering what wonderful sights they were enjoying.

Glancing around the table, a small pamphlet next to the salt and pepper titled "Seafood Watch: Choices for Healthy Oceans" caught my eye. The pamphlet encouraged readers to make seafood choices that don't endanger ocean wildlife and the environment.

Fish were categorized into three columns: **best choices** – fish that are abundant and environmentally safe to eat, **caution** – fish whose numbers are dwindling and have some problems with the way the seafood is caught or farmed, and **avoid** – seafood that is over-fished or caught in ways that harm the environment. As I perused the list, I was surprised (and happy) to see tilapia on the best choice list.

I can't remember when I first tasted tilapia, perhaps five to ten years ago. It has a delicate, sweet flavor reminiscent of trout or flounder. A hardy, tropical fish, tilapia is native to Israel, where it has been farmed for roughly 2,500 years. Today the fish is farmed around the world. A serving of 3.5 ounces (raw) has 98 calories, 2.4 grams of fat, and 18.5 grams of protein.

This week's recipe developed out of the dishes my hus-

band described when he returned from business trips to Chile. He would rave about the seafood and related that his favorite fish sauce had lemon and capers. This dish is similar to a piccata but is, in my opinion, lighter and less tart.

One time, while making this recipe with my older son, as I flipped the fish over it flopped in the pan – spraying sauce all over my clean stove. He said, "Mom, folopia tolopia." And we started laughing.

When he served the dish to dad, he said with conviction, "This is folopia tolopia." Of course, the two of us started laughing again, and the name sort of stuck. Both the tilapia and couscous cook very quickly, so I would recommend shelling and chopping the pistachios first, before you start either dish.

#### Filapia Tilapia

- 1 T olive oil
- 1 T butter
- 2 T lemon juice
- 1/2 cup white wine (Chardonnay)
- 1 pound tilapia
- freshly grated salt and pepper to taste
- 1/4 cup capers

In a large skillet, over medium heat, combine the butter and olive oil. When the butter is melted, add the lemon juice and wine.

Season the tilapia with salt and pepper and sauté in the lemon mixture. Add capers on top of the fish. Cook for 3-5 minutes on one side and flip to finish the cooking on the other side.

To serve, place fish over the pistachio couscous and spoon the sauce over the top of the tilapia.

Serves 4.

#### Pistachio Couscous

- 1-1/4 cup water
- 1 T olive oil
- 1/2 tsp. salt
- 1 tsp. cumin
- 1/4 tsp. cardamom
- 1 cup couscous
- 1/2 cup chopped pistachio nuts

In a small pot, bring water, olive oil, salt, cumin, and cardamom to a boil. Add couscous (stirring well) and cook for 30 seconds. Remove from heat

## Salwen on the Scene

### From the Kirov with love

By JUDY SALWEN

Ballet has come and gone here in New York City, but it will be back in the fall, much to my delight!

Two major companies that graced the New York stage in the spring are the New York City Ballet and The American Ballet Theatre, and both performed at Lincoln Center. The New York City Ballet finished its spring season with a glowing week of George Balanchine's "A Midsummer Night's Dream," based upon Shakespeare's comedy, in which the transforming power of love is presented in all its guises, reality versus illusion and change versus constancy.

Set to the music of Felix Mendelssohn, in the first act, the *pas de deux* for the Fairy Queen Titania and Bottom, the fellow who has been turned into an ass, is outstanding. And, in the second act, the *pas de deux*, the story of untroubled love, follows the familiar wedding march by Mendelssohn. I have seen this ballet numerous times, and I never grow tired of it, particularly as danced by this excellent company.

American Ballet Theatre presented a long stretch of "Swan Lake," and I attended three performances, featuring different principals. Irina Dvorozenko and her husband, Maxim Belotserkovsky, both from the Kirov Ballet, were excellent in the principal roles of Odette, the Swan Queen, and Odile, the sorcerer's daughter, and Prince Siegfried.

They are full-time members of ABT now and a superb couple to watch dancing together. High spirited, flowing, and sensitive is the way

they dance. Another time I watched Gillian Murphy, a brilliant Odette/Odile, strong and exciting, interpret the roles, and Angel Cordella, flying, turning, and leaping as he interpreted Prince Siegfried. Finally, Nina Ananiashvili, formerly of the Bolshoi Ballet in Moscow, danced Odette/Odile, leaping, lyrical, and making me wish the ballet would never end. "Swan Lake," set to the music of Tchaikovsky, is a favorite of New York audiences.

The American Ballet Theatre also presented an evening of short ballets in which they brought out their principal dancers in choreographed pieces by Lar Lubovitch ("Artemis"), by Anthony Tudor ("The Leaves Are Fading," an exquisite *pas de deux*), by Frederick Ashton ("The Dream," a mini-part of "Midsummer"), and by Petipa and Gorsky ("Don Quixote," another *pas de deux*). It was a delight enjoying the presence of so many

principal dancers sharing their best.

Another evening, away from ballet, Salwen On The Scene attended honors night of The Advertising Educational Foundation (created in 2001) at the magnificent University Club. Recognizing outstanding representatives from an agency, advertiser, and media company who have focused on students, educators, and those interested in advertising education through on-campus visits and the Web and attracting the highest level of talent to the industry, the evening honored Peter R. Kann, chairman and CEO of Dow Jones & Co., and three others. It is wonderful seeing the commitment to quality advertising that the organization, AEF, fosters.

Judy Salwen, author, broadcaster, and lecturer about lifestyles and living well, is on the faculty of New York University. She is a model/spokesperson for SellJewelry, a New York-based company.

### Email us at:

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## Not every Jacob rates a brit milah

WASHINGTON — We're in the Jacobean age of baby names.

No longer predominantly a Jewish choice, Jacob has been the top name for newborn boys in the United States for four years.

Eleven scriptural names are among the top 20 baby names given in the United States in 2002, according to the Social Security Administration, which bases its list on all Social Security card applications for children born last year.

The 10 most popular boys' names, in order, were as follows — with scriptural names in boldface:

#### Boys:

**Jacob**  
**Michael**  
**Joshua**  
**Matthew**

#### Ethan

**Joseph**  
Andrew  
Christopher  
**Daniel**  
Nicholas

The 10 most popular girls' names — with biblical names in boldface:

#### Girls:

Emily  
Madison  
**Hannah**  
Emma  
Alexis  
Ashley  
**Abigail**  
**Sarah**  
**Samantha**  
Olivia

Jacob has been the top male name since 1999. Prior to that, Michael was the most popular name each year from 1964 to 1998.

## Law

Continued from page 9

in time, a college degree is fast becoming what a high school diploma was 50 years ago. That means that the standards for the average student are falling rapidly. We are now getting some students in 2<sup>nd</sup> and 3<sup>rd</sup> year college who have actual difficulty in reading. Not many, yet. But some.

To be sure, the best are still the best. The best students today are fully comparable to the best we have known in the past. But the average is a very different matter.

Recently the State of New York discovered that fully 50 percent of high school students failed the latest math regents exam, required for a high school diploma. The response of the professional educators when similar cases arose in the recent past was to lower the standard for passing and perhaps even to blame and then change the exam. Next year we may certainly expect that most students will pass; however, the new passing grade will be, so one is informed, 50 out of 100. One must wonder: who will be the person to find himself in the hands of a professional who missed 50 percent of his or her classes but who passed anyway?

In view of the fact that we seem willing, in the above examples, to sacrifice educational standards for political expediency, we should not be surprised that many idealistic and sensitive persons are happy to introduce racial preferment as a factor in determining academic suitability. Unfortunately, even though a race-based points system has a certain social engineering justification, and it certainly appeals to one's sense of political correctness, there is no question but that it cheapens the academic enterprise, affronts the student who has really earned his or her status, and renders less meaningful for everyone the achievement of a college degree.

But, while difference in academic capability—willingness to work hard plus intelligence—is a reasonable discrimination factor, race and class and economic status are not. Most reasonable Americans look forward to the day when all willing, bright students will have an equal chance at higher education, but that day is not yet here. Without some kind of preferment based on race, class, and economic status, it will not soon arrive. Moreover, the "ruling

classes" of tomorrow are still being trained largely or exclusively in the company of their peers, a poor training for an egalitarian democracy and an ill-afforded waste of potential leadership.

No wonder the Supreme Court found this to be a "hard case."

<sup>111</sup> Actually, he said, "Great cases, like hard cases, make bad law," but I didn't need the first part.

Comments?  
apodet@yahoo.com or  
podetah@buffalostate.edu.

## Krupnick

Continued from page 10  
celebrate Jewish women.

The Steimatsky booths were filled to capacity, as one of the largest distributors of books and publications. The *Jerusalem Post* displayed many publications. The latest book of the Harry Potter series, just published, was on sale at 30 percent discount. All exhibitors offered bargains of 15-30 percent.

The Fair closed with the festive presentation of the Jerusalem Prize to Arthur Miller. The Fair was inspiring and delightful and, most important, a much needed spiritual uplift in these difficult times.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel. E-mail: [krup@barak-online.net](mailto:krup@barak-online.net).

## Spirituality

Continued from page 5  
out in the garden."

She must have wondered why I laughed so delightedly, but I was imagining just such a scene in heaven. "Here's an especially beautiful one," God might have said when he came to the soul of the sweet old fisherman. "He won't mind starting in this small body." All this happened long ago – and now, in God's garden, how tall this lovely soul must stand!

The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart. (1 Samuel 16:7b)

## Stein

Continued from page 7

Zionism through land sales or of mistakes made by Arab leaders in the late 1940s in their management of the independence war against Israel, blank stares resulted.

The president of the University of Messina in Italy said after my presentation to the student body, "European students have no idea that the United Nations called for a two-state solution in 1947, and the Arabs of Palestine and surrounding Arab states rejected the idea."

For a continent that remembers its own history in seeking to avoid World War III in Europe, it has extraordinary selective recall when it comes to facts that get in the way of political ideology or philosophy. History is the way it was, not the way one wants it to be.

Professor Stein teaches Middle Eastern history and political science at Emory University in Atlanta, Ga. Recently, he gave a series of lectures on American foreign policy to European audiences in Paris, Rennes, Milan, Florence, Rome, Naples, Catania, Palermo, and Messina.

## Backalenick

Continued from page 6  
women offer better portrayals than the men, with such seasoned pros as Ziemba and Errico helping to save the day.

And Betty Buckley, playing the prostitute Jenny who betrays Mack, raises the entire show to another level when she appears on stage. Her rendition of "Pirate Jenny" is heart-breaking and superb. Buckley, and Buckley alone, leaves one feeling that the trip to the far north has been well worth the effort.

The show ran in Williamstown, Mass. through July 6, and could conceivably move on to another venue, given the star power of its leading actresses.

## Cohen

Continued from page 2  
include the five senses – taste, touch, smell, sound, and sight – in the two scenarios I will ask you to recall. In other words, if

one is remembering a beach experience, think about the sound of the waves, imagine the sight of sea gulls flying above, the smell of salt water, and the feeling of the wet sand between your toes.

Make sure the ringers on your phones are turned off and other distractions are curtailed. Sit quietly in a comfortable chair and close your eyes. Take a few deep breaths and let your muscles relax. Begin to think about one of the happiest times of your life. Where were you? What were you wearing? Whom were you with? What was the weather like? Imagine all the details of what took place.

After a few minutes have passed, stop thinking about that happy time and begin to examine how you feel physically. Go through your body from head to toe. Is your heart pounding, or is there a warm feeling in it? Are you taking shallow breathes or breathing deeply? Are your muscles tense or relaxed?

Now begin to think about someone who has treated you unfairly. Imagine in detail all the things they said and did to

you. After a few minutes stop and examine your physical body. Are your teeth clenched, or is your jaw relaxed? Are your palms sweaty, or are your hands in fists? Is your thinking clear or cloudy? Does your stomach feel as if it is in a knot, or is it relaxed? Now gradually open your eyes and turn the ringers back on.

Hopefully you will notice at least a slight difference in how you feel after the two different memories, and you will feel more peaceful after the first one. There have been many scientific studies in the last several years about how the mind affects the body. That is not breaking news. One study that I recall was done with people who had suffered heart attacks. The ones who had a strong faith healed more quickly than the ones who did not.

"Encouraging words are as honey, sweet to the soul and health to the being." (Proverbs 16:24) When I say I prefer to publish "words that heal" over "words that hurt," it is for the health and well being of my readers and all those involved in the newspaper.

Jennie Cohen

## Remember Mira – 6/13/03

By ELIEZER D. JAFFE

This week is Mira Birger's birthday. Remember her, that wonderful 35-year-old social worker with the broad smile that instantly captured your friendship and eased the pain of many families of terminally ill patients that she worked with at Hadassah Hospital?

She was a student of mine at the School of Social Work at the Hebrew University in 1960; she did her field work in the Musrara slum neighborhood with disadvantaged children and in the Kiryat HaYovel municipal welfare office. She was one of our first grads to go on to get her master's degree and was truly an outstanding medical social worker and a fine human being. When she applied to our school, she wrote about how proud she was to be a welfare officer in the army, and she showed up for her interview in uniform straight from her unit.

What an insult to the memory of Mira Birger that

our government has just released the Fatah murderer Ahmed Abu Sukkar, who placed a bomb inside a refrigerator in Zion Square and killed Mira and 15 other innocents and wounded 60 in July 1975. This imbecile "hero" of Arafat and the Palestinians, now age 70, returns to his village and his family after only 27 years in prison.

Mira died of her wounds on July 7, 1975 and is buried on the Mount of Olives, lost forever to her family, friends, and hundreds of people whose lives she could have changed. Someone at the top has erred terribly and disgracefully in letting her murderer go free. We Jews deserve a different message about honoring the dead and about the meaning of justice.

Eliezer D. Jaffe is Professor Emeritus at the School of Social Work of the Hebrew University of Jerusalem and chairman of the Israel Free Loan Association.



# Letters

**FREEDOM OF THE PRESS** — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, or by e-mail: [Jpost@jewishpostopinion.com](mailto:Jpost@jewishpostopinion.com).

## Attitude starts from within

Dear editor,

I enjoyed reading the June 18 editorial by Jennie Cohen concerning an apparently homeless woman on the streets of New York who looks up at the sky and sees a magnificent sunset. The people dressed in business suits are unaware of it. As she continues on her way, she says, "God spoils me."

It reminds me of a Chassidic story told by Rabbi Mendel Schusterman of Indianapolis in one of his classes. It is about a man who goes to the Maggid of Mezheritz with a question. How can one accept pain and suffering with the right attitude of love and joy?

The Maggid tells him to go ask Reb Zushya who has had a very painful, difficult life. When the man asks Reb Zushya the question, Reb Zushya is amazed that the Maggid would send the man to him for the answer. "How would I know? I never had any afflictions!" was Reb Zushya's reply.

Penina Paskie  
Indianapolis

## Reader calls for return to tradition

Dear editor,

A few weeks ago my favorite writer in the *Jewish Post*, Gabe Cohen, editorialized about the need for a return to Shabbos services and commented that he felt it was the leadership of temples and synagogues who needed to call for same.

Sadly, we feel it is these very leaders who need to get two messages loud and clear before they ask me, and many of my friends, to return to regular attendance, or even to continue our memberships.

For one, they need to remember in these high-finance days that synagogues and temples are not only houses of worship, they have become businesses. As is the case with any business, failure to serve the customers will result in bad business, or even bankruptcy. I, for one, am sick and tired of

getting whining letters from my temple stating in polite fashion that they are broke. Has the leadership, which I find all too often to be a group of cliquish, self-important folks with closed minds, ears, and eyes, ever considered that the problems are their, not my, fault?

Take my local temple, where a sudden paranoia after 9/11 brought bills for \$75 per member (not per family) for "additional security." A written request to the president for explanation brought silence. A request two months later through the manager brought silence as well, yet the president whined at length in his bulletin column several months later about members not wanting to pay their "fair shares."

The same was true recently when a letter arrived about a pending dues increase, but it said nothing about a "service" increase, and I mean the type service that respects members and answers calls and letters, not the kind we sit in on Friday nights.

Secondly, and most important to me as a Classic Reform Jew, temple services offer almost nothing inspirational anymore. I may be Classic Reform, but I've heard the same charges levelled by my Conservative and even Orthodox friends.

Now before you grab a pen or keyboard to say Classic Reform is dead, may we point to a page one story recently in the *Chicago Jewish News* headlined "Always On Sunday: Chicago Sinai Congregation is Still Doing Things the Classical Reform Way." In this four-page feature the paper details the congregation's history, but more importantly they write of some statistics I, as a Jew of 53, found telling, and which hit close to home.

Rabbi Howard Berman, the temple's spiritual leader for over two decades, tells the *Chicago Jewish News* that those who believe in at least some Classical Reform principles are "...a silent majority—a larger portion of the laity than you would normally find in terms of the way the average Reform temple today operates. Maybe as many as 20 percent of the

membership of the Reform movement in congregations have a Classical presence..."

Twenty per cent — that means one in five of us Reform Jews — are feeling as I am — baseless, strangers in our own temples, and lost in what the article states is not Reform but "Conservative Light." We were brought up with our rabbis in business suits, and I, for one, remember the major brouhaha set off when someone strolled into Brith Shalom, my childhood congregation in Louisville, in a *yarmulke* (not a *kipah*, thank you very much) for the first time! As I recall, he was politely told he'd either have to lose the headgear, or leave — a belief I still hold dear.

While my childhood didn't include Sunday morning services, as Sinai does to this day, we did have services 95 percent in English. Hebrew classes were strictly optional, and only a handful of my Sunday school classmates ever got a bar or bas mitzvah. Oh, and we spelled things in the Ashkenazi or the English way, not Sephardic, so we held services on Shabbos, had a few bas mitzvahs, had holidays called Shavuot and Sukkot, and when one read from the Torah, they did so on a pulpit, not a bimah.

To get even further from today's politically correct Judaism, in my youth Reform prayerbooks (NOT *sidurim*) had no shame in stating that God was a "He." We not only spelled out G-O-D, but it was clear that He was a He in the old Union Prayerbook, (which was "Newly Revised," whatever that meant).

There was no "gender sensitive," just as there were no tallis, yarmulkes, and no cantor. Friends and relatives proudly sang in the children's choir, and we sang tunes which were not faux Israeli/Middle Eastern off-key dirges — they had melodies. Anyone else out there recall "We Meet Again in Gladness" or "Father Let Thy Blessing"?

Oh sure, today even modern "Reform Light" Jews deride these tunes and their melodies as "church music," but we went every Friday night or Saturday morning because that was the thing to do, and since we were there any-

way, my sister and many friends sang in the choir and relished the tunefulness and organ. For the sake of music, I sat in the seats and listened, as I could not then, nor can I now, carry a tune in any key!

Oh yes, we had an organ, and Herbie Koch played it. Fortunately, at our temple we still do, but I understand more than a few Reform congregations have groups that either have or want to scrap them as "old fashioned." Sadly, while she's a great person, we also have a cantor, and prayers we never even said as Classic Reform Jews when we were kids (the Reader's Kaddish for one) are now chanted in full Orthodox style.

So what does all of the above have to do with Gabe Cohen's *Jewish Post* editorial?

Simply that temples, shuls, synagogues, or whatever term you wish to use for your own place to worship are failing because in large part they are, in my opinion, ignoring their "customers." They are too much like cable or satellite TV, which replaced the two or three snow-filled channels of our youth with "narrowcasting" — providing 200-plus channels to small audiences in hopes everyone will see something they like.

At our temple we have a pre-school which rivals any in the area; we also have a speaker's bureau, outreach to non-Jews, a lecture series, a state-of-the-art building with a huge parking lot, and so many programs for all ages and interests that we've run through the budget and then some. But it appears in the midst of all of this that we've all but forgotten what we originally came here for — worship.

We agree with Gabe that it is up to those in positions of authority in a temple or synagogue to encourage us to come, but we've filled the Friday nights at our and other synagogues we've attended with so many special services and "hooks" to get people in that we've forgotten the basics — and those of us who want them back. A typical week has at least one bar/bas mitzvah plus a theme (klezmer, youth group, camp, history, Jewish music, Books, you name it)

that it's almost impossible to just come and do what we did as kids — sing and pray!

I, for one, read the bulletin and don't go when there's anything "special" listed, because I feel it goes against the idea that we go to pray — just pray. It also distracts and detracts from prayer if one has to sit through a 20-minute talk about camp, or a new book or movie, or worse yet, to listen to guitar music on camp night or have our cantor attempt to teach us "new" melodies to even old favorite tunes like "Ein Kelohaynu."

Plus on Shabbos nights there's no time for the Torah to be read, and that means one must attend Saturday morning to hear what many regard as the "word of God." Of course, almost invariably, there's one (or even two) bar/bas mitzvahs to sit through featuring kids you never knew and families who you never see at regular services. At many congregations this display is followed by a luncheon, to which the congregation is more often than not, not invited, and still later by an over-priced party featuring catered dinners and contests between families to see who can overdo it the most, which, of course, true Classic Reform Jews will recall was one of the reasons that bar/bas mitzvahs were dispensed with in the first place — to be replaced by a general "everyone's equal" consecration each Spring.

So, Gabe, you are 100 percent right. We do need to go back to attending Shabbos services, but we also need to go back to the real reasons we all joined temples, shuls, and synagogues — to go to services and to pray, sing, and be made to feel a part of what is happening. Until lay leadership, rabbis, and the top-heavy hierarchy get that message, the seats and pews will remain as empty as the promises they make in letters demanding yet more dollars from all of us to pay for the myriad of what are, in truth, expensive distractions from prayer!

Ted Fleischaker  
Indianapolis

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## Women seeking men

I'd like to meet a man who lives in Indianapolis and is 50ish to 60ish. Like me, he'd enjoy discussion groups, home entertaining, dining out, and is Reform in thought. If possible, I like water and outdoor life too. #1001

Dateline: Indianapolis. Fit, adventurous, unconventional NBM PJF, 44, seeks pragmatic, nonreligious, happy, stable, cosmopolitan NBM PJM with style, rhythm, integrity, irreverent humor, contemporary tastes. Passions: Exotic cuisine, worldbeat music, agendaless global travel, hiking, biking, art/cultural festivals. Aversions: golf, gambling, sportsaholics. #1002

DJE, 57, non-religious, medical social worker, new to the area, looking for new friends, people to show me the sights, accompany me to the movies and/or to a restaurant for dinner. Birmingham, Alabama. #1003

Boca Raton: Slender JE, 5'6", 60, loves life, laughter, and spontaneity. Is warm with passion and compassion. Enjoys the arts, tennis, travel, walking, and golf. Values intellectual curiosity, affection, and an optimistic attitude toward life. Photo please. E-mail: [kramerec@aol.com](mailto:kramerec@aol.com). #1005

WANTED: A man to love and share a wholesome life, and potentially shared soaring. Warm, creative, adventurous, age 57 Indianapolis professional, who exercises regularly, enjoys life, stimulating conversation, exploring together. Seeking intelligent, successful man who, like her, has been

lonely and finds compatible partners a treasure. #1006

Stylish, worldly, energetic, cultured professional New Yorker seeks a serious relationship with a caring, financially and emotionally secure, 60-70 man interested in sharing a healthy lifestyle of travel, family, and the arts. #1007

I am a single Jewish woman, 60, Palm Springs, Calif. I love theatre and grew up in a show business family. I was born in Brooklyn, N.Y. but moved from there when I was 2 years old. We moved to Hollywood, Calif. Would like to meet lovely Jewish man. #1008

## Men seeking women

I'm a single Jewish man looking for a special, nice-looking Jewish lady for marriage (age 52-72). I'm a retired professional, 62 years old, appropriate weight, 6 ft. tall, residing in Pittsburgh. People say I'm nice-looking for my age. If interested, please send recent photo, note, and phone number. Take a chance. I could be your man. #2001

I am a young 55. I would like to meet a young lady in her 30s who would settle in Brooklyn, NY. She could even be chubby. No divorcees or widows. Purpose of marriage and family. #2002

SJM NBM 5'11" 49. God is a Verb and so is this affectionate, erudite, athletic, youthful mind and body mensch. I live for hugs, tennis, hikes, film, Jewish meditation, good banter, and flames in the fireplace. Love could relocate me. View me at [www.jdate.com](http://www.jdate.com) (jay1067). #2003

Handsome, young, and slim East Coast businessman living in Indianapolis is open to a casual relationship with a feminine, sensual, and classy lady. Interests include jazz, film, and mysticism. #2004.

DPJMJ, a young-at-heart 44, 5'8", proportional build, attractive, sense of humor, honest, a gentleman, affectionate, very positive, healthy lifestyle, NS who loves dogs, children, traveling and softball. ISO LTR with JF aged 33-40, preferably height and weight proportionate. Louisville, Kentucky. #2005

I am a nearly 26-year-old male taking graduate courses at the SLIS at IU Bloomington. I am kind, sensitive, caring, intelligent, and handsome and have read widely. I like bicycling, running, swimming and lifting weights occasionally. I am 5'7", 145 pounds. Contact: [arspechler@hotmail.com](mailto:arspechler@hotmail.com). #2006

NS-ND-SWM 5'10". I'm a semi-retired Reform Jewish man, 69, looking for a nice-looking Jewish female, age 50-70 for friendship/companionship. I live in Indianapolis and enjoy dining out and some spectator sports. Please send recent photo, note, and phone number. #2007.

cent photo, note, and phone number. #2007.

Secular Humanistic JM, 6', 160 lbs. Lawyer, CPA and classical musician, with sense of humor. Looking for kind, tall, attractive woman with similar interests in New York City area. #2008

I am a widower in Baltimore, 79 years, Orthodox, about 5'5", retired at 73, whose interests include light-hearted movies, hummable music, community service, and books. I am seeking a Jewish lady, about 50-60 years, devoted to truth, honesty, kindness. #2011

SJM 44 Midwest guy with an out-of-town heart. Teacher, writer, poet, author, multi-media non-profit children's host and producer. ISO anyone who knows that out-of-town heart and vision to life, faith, humor, and wonder. NSND preferred with a creative social consciousness and assured confidence and wit. If not you, refer me. My biological clock is ticking. #2012

## Kaplan

Continued from page 11

fluence the moral values of their neighbors," "bring humankind...to universal, G-d-based morality....Jewish religious and moral values are both the ultimate cause of and solution to antisemitism."

This is really a MUST read this summer for every clear-thinking, identifying Jew. This is a book to give to your high school student, your student heading off to university or out into the world to a first job. The work is highly readable, what we now call "user friendly," not at all academic or difficult to read and understand. It is not an eye-awakening reading experience because very little will be new to readers, but organized in this manner, the book provides information on a grim and compelling topic.

## Abbreviations

M-male  
F-female  
S-single  
D-divorced  
W-widowed  
NBM-never been married  
J-Jewish  
NS-nonsmoker  
ND-nondrinker  
P-professional  
HTPW-height proportionate to weight  
ISO-in search of  
LTR-long term relationship

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